

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

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NEW SERIES
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I. W. Greer becomes superintendent of North Carolina Baptist Orphanage, successor to Dr. M. L. Kesler.

Calvary Church, Wilmington, N. C., recently began their revival with an all night prayer meeting.

Dr. Solon B. Cousins will teach three days a week in the Bible Department of University of Richmond, succeeding Dr. A. B. Rudd. Dr. Cousins continues as pastor of Second Church, of Richmond.

Twenty-five associations meet this week. Those meeting next week are: Deer Creek on Oct. 11; Jackson County Oct. 11; Panola County Oct. 11; Harrison County Oct. 13-14; Lincoln County Oct. 13-14; Greene County on Oct. 13-14; Wayne County on Oct. 13-14; Leake County on Oct. 14-16; Walthall County on Oct. 15.

Dr. E. T. Mobberly, by instruction of the Laurel Ministerial Association, has written all candidates for Congress in Mississippi asking how they would vote in Congress on the matter of resubmitting the Eighteenth Amendment. We should like to publish their replies if briefly expressed.

If anybody should think that the articles by Dr. T. J. Bailey on George Washington are written with a Baptist bias when he expresses the opinion that our first president was immersed by a Baptist preacher, we may refer him to the story told in "Time" a weekly news magazine which cannot be charged with prejudice favorable to Baptists. But Dr. Bailey's article is better.

Week before last we sought to correct a gross misrepresentation of the views of Dr. Z. T. Cody, of the Baptist Courier, sent out by an Associated Press representative presumably from Greenville, S. C. The Associated Press is habitually fair and its representatives are generally worthy of all confidence and praise. But this was such a vicious perversion of the truth that it deserves to be rebuked, and the author of this so-called news item ought to be branded and disciplined. It places him among those utterly unreliable. Dr. Cody in last week's issue of The Baptist Courier denounces it as utterly untrue. Among other things he says: "The A.P. account about this editorial succeeded in making The Courier stand for exactly what it repudiated. (The papers which published the report) have certainly done The Courier an injury which will not be easily corrected. The Baptist Courier, as all of our readers know, does not favor Mr. Roosevelt's liquor stand. Of all the positions before the country, his is the one that we most completely repudiate. We have done so for months and the readers of The Baptist Courier are perfectly familiar with the stand of this paper." The Baptist Record has sometimes been criticized for accusing liquor advocates of lying, but no further proof is needed of their falsifying.

First Church of Jackson, Tenn., now pastorless, recently had a Mississippi preacher for Sunday supply.

First Church, Brookhaven, had the largest number participating in the communion service last Sunday on record.

Dr. E. D. Head of the Bible Department in Baylor University goes to Houston to become pastor of First Church, succeeding Dr. J. B. Leavell.

Evangeline Booth of the Salvation Army says that in the days of the open saloon that speak-easies could be counted by the thousands in New York alone.

In the past twelve years Southern Baptists have baptized nearly two and a half million people, which is nearly as many as we had in our churches twelve years ago. That's counting them, not weighing them.

The old scarecrow of "white supremacy," or is it black supremacy? is being brought out now to frighten all the feeble minded. Why not have a real issue? Give us the good old days when the boys used to choose sides in a game by spitting on a chip and tossing it up with the question "wet or dry?"

Some one who has taken the time to investigate reports that in proportion of the population to automobiles, America under prohibition has about one-fifth the number of automobile accidents that Germany has, one-fourth as many as Great Britain, while Canada with a comparatively sparse population has two and sixteenths times as many accidents in proportion as America has.

Some people are a little shy of mission secretaries and financial agents, regarding them as a sort of encumbrance or excess baggage. Some people will even tell you that enlistment men are not vouched for by the scriptures. But Paul had a fairly good knowledge about what ought to go in the Bible, and about the proper methods of raising money for the Lord's work. And he didn't hesitate to have a few of these brethren making the rounds of the churches, teaching the duty of giving and urging an offering for the Lord's work. Truth of it is he had a very high regard for these enlistment men, mission secretaries or whatever you choose to call them. Read the latter part of chapter eight in Second Corinthians. He speaks of Titus as one of these agents and another brother unnamed whose praise is in all the churches, and appointed by the churches, and a third one unnamed. He calls Titus his "partner and fellow-worker to you ward." He says these men are the messengers of the churches and the glory of Christ. And he adds the exhortation: Show ye therefore unto them in the face of the churches the proof of your love and of our glorying in your behalf.

SOME RECOLLECTIONS OF MISSISSIPPI
WITH REFLECTIONS

By J. B. Gambrell

This article was published in The Baptist Standard of Texas in July 1906, and will be read with great interest today. It was sent to us by Miss Mary Ratliff of Raymond, whose father Capt W. T. Ratliff was a long-time fellow worker with Dr. Gambrell.—Editor.

I have just returned from the Mississippi Baptist Convention, where I went to hold an important conference with Secretary Gray of the Home Board about our co-operative work in Texas. With the remark that the conference was had, that it was highly satisfactory, and means much for our work in Texas, I let my mission to the State of my earliest love pass. The editor of The Standard was present, and will, no doubt, give the excellent meeting at Vicksburg a suitable write up. I leave that and turn to a past full of heroism, pathos and honor, with many a lesson written large for those who can read.

I was raised in Northern Mississippi, Tippah County, and from that section went to the army, and, in that section, shortly after the war ended, began my ministerial life as pastor of my mother church, and other churches round about. I knew little of the State at large, or of the Baptists outside of two associations. The war left things flat and greatly confused. The churches were much in disorder, especially in the northern part of the State, where, towards the last people were divided over the war. There was much crimination and recrimination. The air was thick with all sorts of slander. Many meeting-houses had been destroyed.

There were two men in Northern Mississippi of commanding ability and influence—Gen. M. P. Lowrey and Col. Lewis Ball. They stood for everything noble and good. The war over, they at once began revival work among the distracted churches. They held a series of great meetings, which rapidly healed the hurt of Zion. Returning from Virginia, I got right into the current and went into the work. By a strange providence, I was immediately thrust into a meeting at Camp Creek, four miles from home. The Spirit of God was on the people. I never did know how I preached two sermons a day for seven days, not having but two sermons to begin with. But I kept going, and we had a great meeting.

Colonel Ball, mighty in word and deed, was my old pastor. General Lowrey became, at once, my fast friend. I learned later that Hackett, Lomax, Walne and others in Central Mississippi were doing there what noble men were doing in Northern Mississippi. It was the salvation of things. All my life since, when things got hard and dry, my heart turns to revivals. As certain as we live, evangelism is God's cure for all manner of evils. We will do well to lay it to heart.

My first convention met at Holly Springs. It was the day of small things. Likely there were three dozen messengers present, and it was lacking in spirit, or rather two or three brethren filled it with the wrong spirit. The next was in Canton, and it was like the other, little, if any, larger, and exceedingly impracticable. One thing in that Canton meeting, however, gripped. It was a side move. Eight brethren, I think, all Mississippi College men, held a private conference looking to the saving of the institution then in a wrecked condition and in debt. Among them were J. A. Hackett, A. A. Lomax, T. J. Walne, J. L. Pettigrew. I do not recall the names of the others. One of them—Dr. Hackett, I think—made a statement to the Convention. This caught me. We wanted the same thing. Their spirit impressed me, and from that hour I was committed unwaveringly to Mississippi College. And these men, with Captain Ratliff and other friends of the College, in due time became my fellow helpers of the truth. God never gave a young preacher better friends for the cause's sake.

Early the question of some kind of school for Northern Mississippi was quietly and earnestly discussed by General Lowrey, Colonel Ball and myself. It narrowed down to General Lowrey's undertaking it or my doing it. Each urged the other, and finally, with much fear and trembling, he began Blue Mountain Female College. His fear was that it would hurt his preaching. But it was seen that Northern Mississippi could not be developed without a school, and he launched the enterprise. It was a momentous decision for the cause. The school is now one of the greatest in the life of the denomination and of the State. It is wholly unable to accommodate the students seeking admission. From the first, it was projected on Christly principles, and in harmony with all other good schools. I have never been able to see any ground for jealousy among schools. Educated, as far as educated at all, at the University of Mississippi, my heart was always devoted to Mississippi College as well as to the University. The fact that Mississippi has always been singularly devoid of narrow jealousies among its educators accounts largely for her noble stand for education and her standing in the educational world. She is a leader.

Mississippi College has been the very center of denominational influence in Mississippi since the war. The heroic eight, who lifted the banner at Canton, were the advance guards of a splendid advance. General Lowrey threw his large influence to the College. Myself and others unknown to the denomination at large became regular "rooters," to use a current phrase. Born out of this heroic spirit was the Mississippi Baptist Record, which came into life with a definite purpose. The State had never been unified. It was fragmentary. Little divisive questions had long had the first place. They engendered much strife, according to their nature. The churches were not developed. The little strength we had was not available for the best things. Personal, sectional and very small doctrinal questions were rife. The Record came out to minimize, sidetrack and overslough this brood of small questions and to bring in a day of constructive Christianity. And to this work the paper devoted itself without shadow of turning, year in and year out.

Prof. M. T. Martin was a tremendous factor in denominational affairs at this time. The denomination owes much to him, for he did almost impossible things for the College.

T. J. Walne was made secretary of the newly organized State Mission Board, Dr. W. S. Webb was president of Mississippi College, and Mississippi owes an uncounted debt to him. A heroic band of men and women stood for unity and progress. They stood for all the work. Blows came thick and fast, but they fell on locked shields. When the College was imperiled an old guard quietly, year by year, put up the money necessary to make it live. Walne led State Missions like Pickett at Gettysburg, but he was never allowed to be overwhelmed. To his opposers, and sometimes traducers, he replied with a louder call to save the lost. And he was not a teacher of the Word merely, but doer. It was proper that the late Convention should set apart a page in the minutes to be filled with his picture. In this forward move Dr. Hillman of Hillman College was never wanting. That tongue of fire, James Nelson, had given to ministerial education a great impetus before he was called home. General Lowrey and myself used to campaign the northern associations to win them to the work and to unification around the work. The State was poor and burdened with the "Negro problem" as no other State was, but her heroic people struggled together to maintain Anglo-Saxon civilization, and they have done it, and made it predominantly Christian, too. The struggle a quarter of a century ago in Mississippi was to hold things together till they could grow. The word we handed around was, if we can save what we have now, some time things will get better. Our young people, educated and trained to their work, will reinforce the right, and the

future will be safe. We were all dealing in futures then.

Twelve years have passed since I was in a Mississippi convention. I joined my old comrades in convention the other day. Everything hoped for in other days has been realized, and more. My heart was moved with conflicting emotions. But few of that invincible band of other years were present. Appropriately, the convention elected Captain Ratliff president. He is about the most useful layman I have ever known. Wise in counsel, unselfish to the last limit, quiet, but as heroic as Havelock, he has been a powerful force through all these years. Hackett, Sproles, Vanlandingham, the Whitfields and other preachers of that period are still active, loved and honored by a people who will never know how much they have done for them. Dr. Webb lingers, but was too feeble to attend. Captain Brown and Brethren Duncan and Hearn were present with here and there another veteran of the early struggles, whom I would delight to name if I might.

The convention has passed mainly to younger hands, and they are worthy and well qualified. The State is unified and progressive. The men trained in the College in those early years are now leaders in church and State. W. T. Lowrey is president of Mississippi College, with its nearly 400 students, and its rapid growth in every direction. A. V. Rowe is leading the mission forces to ever increasing success. B. G. Lowrey is president of Blue Mountain Female College, with its 500 students. Dr. B. D. Gray, is leading the South as secretary of the Home Board. Dr. G. B. Eager is professor in the Southern Baptist Theological Seminary, and his no less gifted brother, Prof. P. H. Eager is in Mississippi College. Dr. J. G. Chastain, missionary to Mexico; E. N. Walne of Japan, and scores of others represent the College around the world. "Jack" Hardy is president of the State A. & M. College, with its more than 800 students. T. J. Bailey is editor of the Record. H. L. Whitfield is State superintendent of education. A. H. Longino has lately retired from the governor's chair, and Price has retired from the supreme bench of the State. George Anderson and P. H. Lowrey have graced the judiciary of the State. The whole commonwealth has been penetrated by the influences of the College. Texas is a beneficiary also. E. E. King, G. B. Butler, W. C. Lattimore, J. H. Gambrell, United States Senator J. W. Bailey, Sid Williams, and many other Texans were once students of Mississippi College.

I close with a few reflections. The Baptist cause in Mississippi, in the light of present developments, greatly profited by the gloriously hard times twenty years ago, and backwards. They gave to every department of the work a real spirit of sacrifice, and, in the same measure, gave to the denominational life a high level. Time servers were developed, and, by a natural process, eliminated. Every Demas went his way. The hard times seasoned the sound hearted and bound them together. It educated every man in the struggle in the practice of all the sterling graces, patience, self-control, economy and hardness. These qualities developed a conquering, noble spirit throughout the whole denomination. I shall never cease to thank God that I got the education that came out of such associations. Whatever I have been worth in other relations is due largely to the experiences which came to me during those gloriously hard times. Besides, it is worth much to have known men who, for the sake of the cause, counted nothing too dear to give or too hard to endure.

A college seasoned through and through, with the spirit of Christ, is the mightiest force for religion and civic righteousness on earth. It is today my judgment that not in America is there a college with a nobler record than Mississippi College. The right things were put in it, and its students, a mighty company, are diffusing the right things throughout all the ranges of society. Everything in the blessed old State is

Housetop and Inner Chamber

upgrade. The people sowed in tears; they are reaping in joy. They sacrificed to the last limit to maintain their civilization, and now heaven smiles on them. They gave themselves and all to save their country and its institutions, and these saved will bless the coming generations.

Dallas, Texas.

—DR—

A "psychiatrist," whatever that is, says he has never seen a bald-headed man in a lunatic asylum. Take comfort, brother.

Revival meeting begins at Ripley next Tuesday, Oct. 9. Pastor J. B. Parker will be assisted by Dr. R. N. Owen of Paris, Tenn.

In the eight months of Dr. W. H. Knight's pastorate at Tabernacle Church, Atlanta, 644 have been added to the church.

The Baptist Orphanage in Alabama discontinues its paper and will take a page every week in their state paper.

Five were baptized at Brookhaven the last Sunday in September. The W. M. S. gave \$135.00 to State Missions during the week of prayer.

At Zion Association the same officers were elected last week at Mathiston. A good missionary sermon was preached by J. B. Middleton of Eupora.

Birmingham churches set as their goal for one Sunday to add one thousand names to the subscription list of The Alabama Baptist. Here's hoping they went beyond.

An exchange tells us that the school board of Jackson County, Florida, forbids the use of school buildings for dances, or teachers to dance during the school term.

Mrs. J. N. Standifer, whose stories in The Baptist Record are read with pleasure, has returned to Hattiesburg after a long visit with relatives in Florida.

Dr. Chas. D. Johnson, President of Ouachita College, Baptist institution of Arkansas reports a fourteen per cent improvement in this year's enrollment over last year.

There have been 120 additions to the First Baptist Church of Mansfield, Louisiana, within the past two months, 76 of them by baptism. More than 50 have been received in mission meetings conducted by the pastor, Dr. J. Norris Palmer.

One is almost afraid to begin to speak on any important matter before a district association now. The brethren are in such a hurry that few subjects get any effective discussion. The falling off in mission offerings will hardly be cured until people are willing to give time to the consideration of missions. "If then ye were raised together with Christ seek the things that are above where Christ is."

The Bolivar Commercial of Cleveland publishes an interesting letter from Rev. W. W. Woollard, a Methodist minister giving an interesting account of carrying the county for local option in 1893. He says among many good things that practically every negro vote in the county, under the leadership of Isaiah Montgomery was for prohibition. Montgomery was the only negro who was a member of the Constitutional Convention of 1890. Hon. W. B. Roberts also gives credit to the negroes for the dry victory.

The Baptist Church of Bogue Chitto, Miss., on Sunday, Sept. 25, licensed Jewell Golman, a fine young man, to preach the blessed Gospel of

Christ. He was licensed Sunday morning, and, at the request of the pastor, brought his first message that night. He did it well. We heartily commend him to the brotherhood. May the rich blessings of God abound unto him as he shall continue his education that he might be a good minister of the Lord Jesus.—Joe Canzoneri, Pastor.

All over the state on Sunday afternoon are being held in each county meetings of the Sunday school officers and teachers to prepare for putting on the Every Member Canvass Nov. 27-Dec. 4. The one for Hinds County was held in Jackson, First Church, last Sunday. There was a large and representative attendance. President D. M. Nelson of Mississippi College presided and was made County Chairman. He explained the method by which the work was to be done, utilizing the Sunday school organization in each church. Those who were present expressed their approval of it and their purpose to cooperate. It seemed to this writer the best beginning for the Every Member Canvass we have ever had, and the prospects of the largest participation.

A pastor who lives in a community that is predominantly Catholic writes us that he inquired as to how the Catholic churches get their religious papers into the homes of the people and found that they get all the people who will to subscribe. Then the priest orders two hundred copies a week extra. These are placed in a rack at the entrance of the church. People who do not subscribe for the paper can take one, leave a penny or a nickle or nothing as they like. The priest calls attention to these papers and urges the people to take them and read them. This helps to account for the fact that in recent years Catholic papers have doubled their circulation while Protestant papers have lost half their subscription list.

Pastor Forrest N. Pack of Santa Fe, N. M., says he reads with pleasure the doings and sayings of Mississippi Baptists, and adds this word about Dr. Hatcher's article: Allow me to say that the article "Ought Southern Baptists to Face the Real Issue" by Dr. Eldridge B. Hatcher is to me the most timely, vital and accurate diagnosis and treatment of Baptist life that I have read for a long time. Have Baptists as the "Body of Christ" severed relation with the "Head of the Church?" God forbid! Surely conditions witness to the fact that many of our churches and preachers, tho believing and preaching the authority of Christ, have failed to produce the spiritual life that the Head of the church produced in Pentecostal times. "Revive thy work, O Lord, in the midst of the years."

The meeting at Clinton came to a close last Sunday night. There were over one hundred additions to the church, of whom about twenty were by baptism. Brother J. E. Byrd preached day and night for eight days. The messages were the plain, true, straight gospel of salvation by grace through faith. The congregations were large and attentive throughout the meeting. The cooperation on the part of the church was all that could be expected. The singing was true to the gospel and in accord with the Spirit. The hand of fellowship will be given next Sunday night to all who have joined recently and the ordinance of baptism will be administered to those received on profession of faith. Every evening a meeting for officers and teachers of the Sunday school was held at the church just before the preaching hour. At this brother Byrd explained the reason and requirements for standardization. On Sunday the church voted to undertake to bring the Sunday school up to the "A" standard.

CAMPAIGN PROGRESSES

Secretary H. L. Martin

In this paper is given a list of those who are in charge of our Christian Education Campaign in the several Associations, and reports indicate that these leaders are hard at work and making fine progress. By the time this is read practically all Church Chairmen and Church Committees will have been secured, and Campaign Conferences, to plan the details of the work, are being held this week or next in each Association of the state. Exchanges of pulpits by the pastors and seasons of special simultaneous prayer in the churches are being arranged in behalf of this effort. Workers state that our people manifest a gratifying increase of interest in this phase of our work and will do their best, as a rule, to make the Campaign a success—for all of which we "thank God and take courage."

W. W. Izard resigns at Arcola and is now taking post-graduate work in Ft. Worth Seminary.

First Baptist Church, Kosciusko, had Dr. J. D. Franks as preacher, and Floyd Black, song leader, in a meeting which closed last Friday. Thirty-five additions, 19 by baptism and 16 by letter and statement. Dr. Franks is an ideal preacher in revival meetings, and Floyd Black is good help as song leader. The meeting was a spiritual tonic for our church and we believe the good results will be abiding.—A. T. Cinnamon.

Rankin County Association met with old Cato Church where brother D. J. Miley is pastor. The further you have to go and the crooked the roads, the more people attend the associations apparently. We reached the meeting a half hour late and found Moderator Olander and Secretary J. M. Steen at the table, and Dr. Gunter talking on temperance and prohibition. Brother D. W. McLeod also spoke and a resolution prepared by Dr. T. J. Bailey was adopted. The report on the Hospital was read by brother Misterfelt and discussed by brethren Meadows, McLeod, Moulder and Alliston. The report on Christian Education was discussed by brethren C. S. Moulder, C. J. Olander, R. B. Gunter and Wayne Alliston. The sermon by brother Alliston was on "A Sea of Trouble," the text the words of Jacob, "All these things are against me." It was full of comfort and inspiring to faith. The dinner was spread on the long tables under the trees and everybody went away satisfied. In the afternoon the Orphanage and Cooperative Program received helpful discussion.

Madison County Association has perhaps the smallest number of churches in its membership of any association in the state, but being not far apart and having good roads they had a good attendance at Canton last week. Rev. J. J. Mayfield and Rev. C. J. Olander were reelected moderator and clerk. They lost no time in getting down to business. After a devotional service conducted by the editor, brother Maness read the report on B. Y. P. U. and spoke of his experience. As did also brother Burns on the Sunday school work. One new church was received into the association, Central Terrace church of Canton, and the messengers were welcomed by the moderator. Visitors were W. T. Lowrey, W. A. Hancock, G. W. Riley, A. J. Cooper, B. H. Lovelace and J. E. Byrd. The report on State Missions was read by J. Q. Broadus, on Publications by E. C. Lane, on Sunday schools by F. P. Simpson, on Cooperative Program by C. J. Olander. Brother J. E. Byrd spoke on the Cooperative Program, and Dr. W. T. Lowrey and W. A. Hancock on Education. Brother Bryan Simmons helped all down the line. The sermon by Dr. W. A. McComb on "The Crime of Withholding" was a great and tender appeal. The dinner served in the basement by the ladies was entirely satisfying. We were sorry not to be able to remain to the close.

Editorials

LAW AND GOSPEL, DO WE NEED BOTH

Not infrequently do we hear people say that we are not to depend on the law to make men good, or to secure right conduct among men, but we must devote our energies to preaching to people and to teaching them; that what we need is not more law or more laws on various matters of conduct, but more and better education as to right and duty, as to what is good for us and for better relationships among men.

On the other hand you may have heard men say that what we need today is not more or better preaching but more rigid and righteous enforcement and observance of law. There are those who think the hanging of a murderer or the sentencing of an embezzler to hard labor for life in a penal institution will do society more good than a sermon from every housetop.

There is no subject that is in greater need of clear thinking, accurate analysis and forthright statement than this matter of what can be done by Law and what can be done by the Gospel, and of their respective fields and methods of operation. Particularly is this true today when moral questions and civic or political questions are so intertwined that it is not easy to say in which category some issues belong.

There are many such questions, such as the care of the sick; whose business is it to look after them, especially the poor? Is this a matter for the state, or is it the business of the churches? Who shall make provision for the aged and the orphans? Is this a political question or a religious question? Whose business is it to provide educational facilities for the boys and the girls? Shall this be done by taxation, or by benevolent and ecclesiastical organizations?

As to the provision for the sick or unemployed, shall this be done by legislatures or by religious bodies? And the proper observance of Sunday, or some other day as a day for rest and worship; shall this be regulated by law, or shall it be left to the conscience of the individual awakened and directed by the gospel? If we had as many people thinking through our problems today as there are people hurriedly reading the newspapers and magazines, the answers to these questions would probably be much easier.

Of course the one question that is before our people, the people of this nation, more than any other question is that of temperance and prohibition. And yet it is exceedingly difficult to think soberly about it and to talk or write rationally. We need to think, think hard and fast, and think out loud. Whose question is this? Who should handle it? And how should it be handled? Is it a moral and religious question only? Or is it an economic question? Or is it a political question? Which is the way to handle it? What is the way to solve it? Or is it like most of the other problems mentioned above, both moral and political? Ought it to be handled by law, or ought it to be left to the preachers and parents and teachers? Or will we all have to have a hand in it? And if we all have a hand in it what approach is the proper one? Shall we depend on preaching about it? Or shall we depend on instruction in home and school and church; or shall we call in the legislature and the governor and the sheriff and the president and congress?

Our answer is that there are few if any matters affecting the conduct and relations of people that can be left solely to any one agency to control. Every matter of morals must be a matter of concern to the state as well as to the church. God ordained them both and uses them both. There can be cooperation without conflict. Or both can work at the same task, from different angles, without even cooperating in it.

The business of the law is restraint. The business of the gospel is constraint. The law operates from without. The gospel operates within. The law binds; the gospel frees. The law prevents or prohibits wrong doing; the gospel compels right

doing. The law puts the ban upon certain conduct; the gospel writes the law in the hearts. The law puts the brakes on the machine when it is going in the wrong direction, or into danger. The gospel puts power into the engine to do the thing that is right.

It may also be said that the law and the gospel operate in different fields, that is with different people. Law was made for the lawless, that is for people who have not the law written on their hearts. The gospel will help people who accept the gospel, but there are many who reject it and must be controlled from without. When people tell you that we must depend on religion and the churches to make men sober, they are speaking only a half truth. The religion of Jesus will make men sober, has done it and is still doing it. But half of the people in this country do not go to church, and the gospel has little opportunity to change their lives. As long as a large part of the people refuse the gospel, some other method must be used to prevent their doing injury to the whole body. The law is our only other resource. If men are not prevented by the constraint of the gospel from doing injury to society, they must be under restraint of law.

The gospel does change men's hearts and lives. It is our chief hope and dependence for producing righteousness. But it was never intended to destroy law. Jesus made that plain. Paul also makes it plain that the gospel does not nullify the law but establishes it. It is God's means of so changing men's hearts and fortifying their spirits that the righteous requirements of the law may be fulfilled in us. There is no lowering of moral standards and requirements, but the fulfillment of them. As long as men are unwilling to be helped by the gospel they must be governed by law. And to one who accepts the gospel, the law is not a burden nor a constraint, but his delight.

—BR—

PREPARE TO MEET THY GOD

—O—

Lots of good has been done by mighty poor preaching. If it were not so the world would be in a much worse fix than it is now in. And some good sermons have been preached by men who utterly missed the meaning of the text. This is true because while they missed the meaning of the text chosen for the sermon, they preached the truth which was contained in some other scripture passage or passages. You may sometimes shoot at one bird in a flock and hit another just as good. There is such a thing as shooting at a goose and killing the gander.

This preface is due to the fact that the above scripture, "Prepare to meet thy God," has often been made to do service for which it was never intended. Sinners have been warned to prepare for the final judgment, with this text as a basis for the exhortation. Any one who reads the prophecy of Amos, from which it is taken (4:12) can see that Amos did not have in mind the final judgment, but certain judgments which God was sure to bring upon them for the way they were living which judgments were suffering in this world, and not damnation in the next world.

The Bible plainly teaches that men are condemned to eternal hell for sins in this world; and that there is to be a day of final judgment for all men. Such a day of judgment is indicated by Paul in his sermon to the Atherians (Acts 17:31), "For he hath appointed a day wherein he will judge the world in righteousness by that man whom he hath ordained."

But the Bible as plainly teaches that the judgment of God is visited upon people in this world, without waiting for the next world. Not that every sin is punished, or that men get their full deserts in this world, but that certain premonitory judgments come upon men as proof that God is, that He takes note of men's doings, that He does not overlook or forget, but will require it at our hands. And this is true of sinners as well as saints; of the saved and the unsaved. In the case of the saved we call it chastisement. In

all it is evidence of the righteousness and justice of God.

In one passage (I Cor. 11:29-32) Paul speaks both of temporal judgments and eternal judgments, contrasting and distinguishing them the one from the other. The thirty-second verse says, "But when we are judged we are chastened of the Lord that we may not be condemned with the world." To be "condemned with the world" is to be forever lost. But the Christian is not "condemned with the world." To prevent this God sends temporal judgments to turn us away from our evil ways. The temporal judgments Paul here speaks of in this way, "For this cause many among you are weak and sickly and not a few sleep—have died."

It is indeed a fearful thing to fall into the hands of the living God. And Amos was warning the people against the sins which brought about the fearful judgments under the wrath of an offended God. We need not go over his prophecy now to confirm this. Anybody can do that. Amos had the advantage of growing up in the country under wholesome surroundings and in conditions where a good standard of righteousness obtained. When he came in contact with the corruption of the world, his soul revolted at the immoralities that were common, and which often went unrebuked. His prophecy is a fiery denunciation of these conditions, a call to repentance in view of impending judgments of God upon the nation.

His message is well suited to our times and is sorely needed. Unless there is a return to God and a higher standard of righteousness, we may expect the wrath of God upon this nation and the world that lieth in sin. Constantly comes to us the report of foulmouthed men who are prominent in politics, whose smutty stories are their chief stock in trade. A few years ago an election for judge in one district in Mississippi showed evidences of fraud which put to shame the lovers of righteousness. In one county in Mississippi recently the evidence of fraud was so potent that the ballots were said to have been destroyed to prevent their being brought into court. It is said that toll was collected in other cases from men working in certain departments of state government to pay campaign expenses, amounting almost to blackmail. Every body knows that there are evasions of the constitution of the state in matters pertaining to elections. The people who favor the return of legalized liquor say that a majority of the folks are violating the law. Of course this is false, but it is bad enough.

And what shall we say of the churches, which are declared to be the pillar and ground of the truth. There is not one church in a hundred in Mississippi which dares to exercise any corrective discipline. A pastor told us recently that he approached a group of the leading men in his church and smelled whiskey on their breath. The first man we met at an association last month either smelled of whiskey or had a vicious brand of "hair tonic". Can any one doubt that God is going to call us into judgment?

—BR—

PAPA'S COMING!

—O—

He swung on the gate and looked down the street,
Awaiting the sound of familiar feet.
Then suddenly came to the sweet child's eyes
The marvelous glory of morning skies,
For a manly form with a steady stride
Drew near to the gate that opened wide
As the boy sprang forward and joyously cried,
"Papa's coming!"

The wasted face of a little child
Looked out at the window with eyes made wild
By the ghostly shades in the falling light
And the glimpse of a drunk man in the light,
Cursing and reeling from side to side.
The poor boy, trembling and trying to hide,
Clung to his mother's skirts and sighed,
"Papa's coming!"

—W. C. Sayes.

EDUCATION CAMPAIGN ORGANIZATION

The following brethren have been named as leaders in the October-November Cash-raising effort for Christian Education; they have agreed to serve and are vigorously at work.

General Director

H. L. Martin, Jackson

Associate General Directors

Lawrence T. Lowrey, Blue Mountain

D. M. Nelson, Clinton

W. E. Holcomb, Hattiesburg

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Harrison-Hancock. W. S. Allen, P. Christian

Jackson Co. N. O. Patterson, Pascagoula

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Marion Co. Bryan Simmons, Columbia

THE EVERY-MEMBER CANVASS

E. C. Williams

Very encouraging reports have come in from all sections of the State with reference to the county meetings that have thus far been held. A fine spirit of interest has been manifested and

CHURCHES MAKING NO CONTRIBUTION TO BUDGET OR DESIGNATED OBJECTS DURING AUGUST, 1932

Alcorn County

Antioch E. Strickland, Belmont
Bethlehem A. L. Spencer, Walnut
Brush Creek Joe Franks, Wenasoga
Corinth Tate
Cane Creek J. O. Guntharp, Rienzi
Fairhaven
Glendale M. C. Rowland, Burnsville
Jacinto C. C. Perry, Glens
Kossuth R. L. Ray, Walnut
Kemps Chapel J. O. Guntharp, Rienzi
Lone Oak Joe Franks, Wenasoga
Love Joy
Liberty Hill M. C. Rowlands, Burnsville
Mays Creek J. H. Adams, Rienzi
Rienzi J. O. Guntharp, Rienzi
Shiloh J. H. Frinks, Ramer, Tenn.
Tishomingo Chapel M. C. Rowland, Burnsville
Tuscumbia
Union B. L. Crawford, Baldwin
West Corinth Raymond Butler, Corinth

Benton County

Canaan W. B. May, Ashland
Curtis Creek O. B. Renick, Hickory Flat
New Hope J. L. Courson, Ashland
Bluff Springs W. B. May, Ashland
Flat Rock G. W. Wages, Blue Mountain
Hamilton J. L. Courson, Ashland
Lone Oak J. H. Gadd, Blue Mountain
Pleasant Hill W. B. May, Ashland

Bolivar County

Benoit J. E. Kinsey, Merigold
Boyle F. J. Chastain, Shaw
Morrison Chapel A. L. McKnight, Cleveland, R.F.D.
Rosedale S. W. Rogers, Rosedale
Shelby Jewel Burson, Shelby

Calhoun County

Antioch (Cal.) S. E. Carter, Slate Springs
Antioch (La.) A. N. Hill, Paris
Banner H. E. Hollingsworth, Pine Valley

Bethel J. B. Middleton, Eupora
Bethany E. E. Lunceford, Slate Springs
Bentley Harvey Gray, Grenada
Big Creek S. P. Andrews, Houlika
Bruce W. H. McPhail, Slate Springs
Concord L. J. Crumby, Hohenlinden
College Rev. Lewis, Derma
Derma W. W. Simpson, Calhoun City
Duncan Hill C. T. Smits, Water Valley
Drivers Flat E. T. Putnam, Derma
Ellard J. H. McGregor, Pittsboro
Gaston Springs L. F. Dorroh, Slate Springs
Lantrip L. F. Dorroh, Slate Springs
Macedonia E. T. Putnam, Derma
Meridian M. C. Putnam, Houston
Midway A. F. Brasier, Sarepta
Mt. Moriah Joel Dorroh, Slate Springs
Mt. Tabor J. H. McGregor, Pittsboro
New Liberty S. E. Carter, Slate Springs
New Providence L. F. Dorroh, Slate Springs
Old Town W. H. McPhail, Slate Springs
Parker J. H. McGregor, Pittsboro
Pilgrims Rest
Poplar Springs A. F. Brasier, Sarepta
Rocky Mount
Sarepta L. J. Crumby, Mathiston
Shiloh A. N. Hill, Water Valley
Spring Creek A. Bullard, Sarepta
Union Grove H. E. Hollingsworth, Pine Valley
Turkey Creek

Carroll County

Calvary L. J. Lott, Grenada R 1
Centerville J. M. Corley, McCarley
Coila L. F. Fowler, Greenwood R 1

many churches that have never before entered into this part of the work will do so this time. The storehouse plan of giving as is being discussed in these meetings is rapidly gaining in favor among the people. Also the fact that the Every-Member Canvass is all-inclusive, taking into consideration both local and denominational work, makes an appeal that it would not otherwise.

These county meetings continue through the month of October with several each Sunday afternoon at 2:30. It is especially urged that all pastors, Sunday school officers and teachers attend. No other county meeting will be held this year in the interest of this work. Watch The Baptist Record and county papers for notices of these meetings. Make your plans to attend yours when it is announced.

The counties with the meeting places for Sunday, October 16, are the following:

County	Meeting Place
Forrest	Hattiesburg
Wayne	Waynesboro
Newton	Newton
Amite	Liberty
Jefferson	Fayette
Yazoo	Yazoo City
Grenada	Grenada
Noxubee	Macon
Lafayette	Oxford
Jackson	Pascagoula

All these meetings are at 2:30 o'clock in the afternoon and in the First Baptist churches of the above named places.

Carrollton	L. D. Sellers, Carrollton
Harmony	J. W. Maddox, Greenwood
Hickory Grove	L. F. Fowler, Greenwood R 1
Liberty	L. D. Sellers, Carrollton R 2
Mt. Pisgah	G. W. Riley, Clinton
McCarley	R. L. Breland, Coffeeville
N. Carrollton	J. M. Corley, McCarley
New Behel	L. J. Lott, Grenada R 1
New Jerusalem	I. F. Metts, Goodman
New Salem	L. D. Wood, Clinton
Poplar Springs	J. M. Corley, McCarley
Vaiden	

Chickasaw County

Amity	H. M. Collins, Van Vleet
Arbor Grove	W. C. Stewart, Houston
Bethel	M. C. Putman, Houston
Buena Vista	H. M. Collins, Van Vleet
Center Hill	H. M. Collins, Van Vleet
Egypt	M. C. Putman, Houston
Friendship	S. P. Andrews, Houlika
Houlika	W. C. Ballard, Okolona
Mt. Olive	M. C. Putman, Houston
Parkersburg	E. T. Putnam, Derma
Pleasant Grove	T. H. Winter, Algoma
Pleasant Ridge	W. C. Ballard, Okolona
Providence	
Woodland	L. C. Riley, Okolona
Van Vleet	

Choctaw County

Bethany	W. C. Kitchens, Fern Springs
Beulah	C. Z. Holland, Mantee
Blythe Creek	H. M. Whitten, Ackerman
Bluff Springs	E. Z. Crick, Reform
Chester	J. B. Middleton, Eupora
Concord	H. M. Whitten, Ackerman
Crape Creek	J. L. Smith, Winona
Ebenezer	S. P. Andrews, Houlika
Fellowship	D. L. Hill, Ackerman
Fentress	
French Camp	
McCurrains Creek	Rev. Angle, French Camp RFD
Mt. Moriah	E. Z. Crick, Reform
Mt. Pisgah	J. H. D. Watson, Weir
New Haven	Dero Butler, Sturgis
New Zion	J. H. D. Watson, Weir
Providence	L. J. Lott, Grenada
Spring Hill	L. J. Lott, Ackerman
Weir	
Wood Springs	

Clay County

Cedar Bluff	R. O. Bankston, Pheba
Old Montpelier	
Antioch	R. O. Bankston, Pheba
Hebron	
New Montpelier	
Siloam	E. F. Wright, West Point
West Point 1st	W. T. Dart, West Point
West Point W. End	

Clarke County

Falling Creek	A. P. Wells, De Soto
Harmony	W. S. Thames, Quitman
Hepzibah	A. P. Wells, De Soto
Knights Valley	A. H. Miller, Whynot
Montrose	H. T. Jordan, New Orleans
Mt. Zion	
Northup Chapel	M. V. Rowell, Meridian
Phalti	Earl Moore, Collinsville
Pine Hill	E. T. Mobberly, Laurel
Pachuta	Earl Moore, Collinsville
Pleasant Grove	B. C. Land, Quitman
Quitman	R. A. Thaxton, Laurel
Souenlovie	E. C. Hendricks, Enterprise
Stonewall	E. C. Hendricks, Enterprise
Union	

Coldwater Association

Center Hill	N. A. Spencer, Horn Lake
Eudora	J. L. Newsome, Hernando
Ebenezer	C. C. Weaver, Hernando
Grays Creek	W. H. Rafferty, Horn Lake

(Continued on Page 14)

WASHINGTON AND CHAPLAIN GANO

By T. J. Bailey, D. D.

Part II

Direct, or Traditional Evidence, of Washington's Immersion. As stated in Part I of this series of articles, Washington's immersion is not vouchered for by written history, but is amply supported by an abundance of the most trustworthy tradition. The direct evidence appears in testimonials subscribed and sworn to by prominent and reputable descendants of Chaplain Gano, and of others.

1. Dr. S. F. Gano, a grandson of Rev. John Gano, said it was sworn to before a Kentucky Notary Public: "I am now in my eighty-third year. I was raised from my fifth year to manhood by Mrs. Margaret Hubbell (Nee Gano). I have heard her say that her father baptized (immersed) General Washington." Mrs. Hubbell was a daughter of Rev. John Gano.

2. Mrs. Margaret Ewing, a niece of Rev. John Gano, said under oath: "I have often heard my aunt, Mrs. Margaret Hubbell, the eldest daughter of Rev. John Gano, say that her father told her that he baptized General Washington, at Valley Forge, and that for prudent reasons Washington did not desire that his baptism be made public. My uncle, Rev. John Gano, was a chaplain in the Revolutionary War, and an intimate friend of General Washington."

3. Richard M. Gano, Texas pioneer, doctor, soldier, and preacher, who died at the advanced age of eighty-three years, was a descendant of Rev. John Gano, and a Brigadier General in the Confederate Army. On March 27, 1891, he made the following statement which was sworn to before a Notary Public, at Dallas, Texas: "The tradition in our family of the immersion of George Washington by my great-grandfather, near Valley Forge, I have heard from my childhood." He further said concerning the matter of its not being made public: "That was due to the fact, partly that General Washington demanded it in a quiet way and wished no demonstration made over it, and partly to the fact that it was not according to regular Baptist usage to immerse any one who was not received into a Baptist church."

Examples of the proof of Washington's immersion could be given at greater length, but it does not seem necessary, since those which have been given are not contradicted. However, I present one more which is going the rounds in the papers at present. The following is quoted from the Daily Kentucky New Era, published at Hopkinsville, Kentucky: "Charles E. Thomas, editor of the Delta, of the Sigma Nu fraternity, is quoted in Time, a widely circulated periodical, of Sept. 5, 1932, as authority for the statement that George Washington was, when not quite two months old, sprinkled in the 'orthodox manner.' At thirty-three years of age, he formally took oath to conform to the doctrine of the church of England 'as by law established.'"

"During the war, General Washington one day went to Rev. John Gano, chaplain of the Continental Army, and exclaimed: 'I have been investigating the Scriptures and I believe immersion to be the baptism taught in the Word of God, and I demand it at your hands.' He further states that the ordinance was administered in the Potomac in the presence of forty-two witnesses, but that General Washington did not give personal testimony which would have made him a member of the Baptist church." Writers seem not to be agreed on the exact place where Washington was immersed, but are in perfect accord as to the fact of his immersion. It seems that the traditional immersion of Washington is still alive and very active, and still going unchallenged.

—BR—

The LeFlore County Association met last week at Itta Bena. Rev. W. E. Farr was elected mediator and W. E. Farr, Jr., was elected clerk. The sermon was preached by Dr. Caswell of Greenwood on "God's Wagons." Visitors were H. L. Martin, O. C. Miller and A. J. Wilds.

THE CONTRIBUTION OF THE CHRISTIAN SCHOOLS TO THE WORK OF THE KINGDOM
Dr. John F. Carter, Clarke College

The guiding purpose of Christian schools is different from that of the schools maintained and operated by the State. The State (meaning by this term, any branch of organized government with tax-imposing power) organizes its educational system around the idea of making better citizens; denominations, churches, or Christian individuals in operating a system of Christian Education have in mind the extension of the Kingdom of God. The State expects its institutions to produce such citizens as will make the matter of government easy—men and women capable of producing men of defense against hostile people and proficient as leaders in state craft, or at least intelligently sympathetic with the problems of government. The Christian denomination or church is interested in a righteous government, in the defense of any people against the aggressions of the wicked and in the maintenance of justice and sobriety among its constituents and the spread of these ideals among all people; but it expects these things to come as manifestations of the reign of God in the lives of men. It expects its institutions to labor to bring into the Kingdom those young people enrolled with them who are not already saved and to impress on them the pre-eminent importance of Kingdom relations above all other relations of life, and to prepare them for an active participation in Kingdom propaganda. It believes that if these things are accomplished, faithfulness in civic relations will follow. In other words, the ends sought in State Education are political, and those sought in Christian Education are religious.

Three methods are resorted to in order to obtain these ends. First Christian Education definitely and purposely tries to limit its teaching force to those who are positively Christian and who are in full accord with the teachings of Christianity. Second, it tries to foster and cultivate those conditions of life which are favorable to Christian growth and those truth-honoring religious activities which will prepare the young people for services in their churches. And third, unhampered by obligation to those of divergent and conflicting religious belief it teaches directly the truths of Christianity to its young people. These things are fundamental in Christian Education, and although no one claims perfection in the use of any one of these methods every Christian school worthy of the name is careful about each of them.

It is order now to examine the output of the Christian schools and see if the ends have in any measure been attained. A very interesting field of investigation is suggested, and it is hoped that same day one will gather definite information in this regard. In this article I can do little more than make general statements.

In the first place, scores of brilliant young men and women have been brought into the Kingdom while in attendance at Christian schools and through the religious efforts made at these schools. For some cause or other they had not been reached by their home church, and some of them were fast slipping into a cynical attitude toward religion, parading more or less their own morality. It is admitted that some successful revivals have been held on the campuses of non-Christian colleges; but, by all odds, the college revival has reached its highest peak of spiritual fervor in the Christian college.

Moreover, the Christian college has in a large measure been the training camp for the pastors of the denomination. We do not need to take a census to learn that by far the great majority of our pastors who have had college training received this training in a denominational school. To take from our pulpits and our mission fields the products of the denominational colleges would be a disastrous blow. It is true that many of them were turned to the denominational college because they had already entered the ministry, but the impress of denominational life, or spirit-

ual living, and of devout Bible study which they received in the Christian school has gone with them throughout their ministry. It is admitted that there are some successful pastors who attended non-Christian schools, but most of these went on to a Theological Seminary and there received this denominational and spiritual training. But a large number of the preachers—possibly a majority—never find it possible to go to the Seminary; and we dread to think what might have been the result if these had missed the spiritual impress and the denominational outlook which they received in the Christian college and at the same time had been subjected to the unionistic and the rationalistic influences of the non-Christian school.

The denominational school has also been a recruiting station as well as a training camp for the ministry. I mean that many of our preachers have been led to yield for the first time to the call to the ministry under the spiritual influences of the Christian college. Whether they would have yielded in a non-Christian school is a question, but it is a fact that few, if any, do yield to the call in such a school.

But I am persuaded that the greatest contribution that the denominational colleges have made has been in the lives of Christian laymen and women, the men and the women who have gone from college to the offices, the stores, the school rooms, and fields, and who have made the homes of our country, and who from these walks of life, and through these walks of life, have made their contribution to the Kingdom. Here it is impossible to gather figures; and if we were to undertake such a task, everyone would interpret them according to his own prepossessed sentiments. It is important that Christian denominations maintain their colleges, not merely for the sake of the preachers that they hope to enlist and train, but also for the men and women on whom these preachers are to depend for co-operation and service.

In the first place, from this group of men and women will come the pastor's most sympathetic hearers as he proclaims those Bible truths which are distinctive of our faith, and as he advocates co-operation in denominational enterprises. Interdenominational agencies are more active than ever among the young people. They have entered the high schools and are claiming a large part of the time of the boys and girls. They boast of their plan to organize the girls and boys of every high school of the various counties. They have always been active in the non-denominational colleges and junior colleges. When the leaders of the churches come to be those whose only religious training has been with these unionistic agencies, the way will be thrown open for community churches and other such alliances. Possibly the most powerful bulwark against these things in the past has been the leadership in some of our strongest churches of those who have been trained in the denominational schools, and under denominational influences.

In the second place, since classes in Bible doctrines and denominational methods are maintained in the denominational colleges, those coming from these schools have had greater opportunity for equipping themselves for service in the churches. The denominational leaders have a freer access to the students in our own schools, and training classes have been conducted both in the curriculum and apart from it. As a teacher, it gives me a real pleasure to have the preachers in my classes, but it is just as much a joy to train those who are to work with these preachers in the churches. Of course the question arises as to whether they actually do enter into service in the churches. As stated above it is impossible to gather satisfactory figures; but I am persuaded to believe that if the pastors should count their dependable workers who have had college training and see how they "stack up" as between those from Christian schools and those from non-Christian schools, the majority by far of those dependably loyal to the work and the Word would have come from the Christian col-

lege. I am sure that not every one coming from the Christian college is dependable, nor is every one from college who is dependable from the Christian college, but my observation has been that the work done in the Christian school is bearing the fruit that might be expected from it.

To calculate the contribution made by the denominational colleges to the progress of the Kingdom, therefore, one must look to those brought into the Kingdom through the religious efforts made on their campuses, to those led to yield to the call to preach while students in the Christian schools, to the denominational loyalty of the pastors who were inspired, and at least partially equipped, in the denominational colleges, to the thousands of loyal ones in the churches serving in various capacities who were also inspired and equipped in our own schools, and to the missionaries who have gone with the message of truth to foreign lands. Surely these schools have been one of the strongest factors in making our state the Baptist stronghold that it is.

HISTORICALLY SPEAKING ABOUT BAPTIST SCHOOLS IN MISSISSIPPI

The original resolutions passed by the Union and Mississippi Baptist Associations in 1835 looking to the establishment of "a State Seminary, to be under the control of the Baptist Denomination" concluded thusly: "And also for Missionary Purposes." This is significant. Two distinct tendencies were evident in the life of Mississippi Baptists in that early day. First, a slowly developing educational consciousness; and second, a growing conviction of the need of an organized effort in behalf of missions. These two currents were running parallel to each other with about the same momentum and were being advocated largely by the same group.

We noted in our last article that the efforts to establish the contemplated school at Society Ridge failed. But another location was selected in 1837 which was thought to be more healthful, more fertile, and in every way more suitable for such an enterprise. This was on Spring Ridge, five miles south of Raymond, in the vicinity of the Palestine church, the strongest and most influential Baptist church in the State at that time. Six hundred and thirty acres of land were procured on credit "for the neat sum of \$12,000.00, to be paid for in three annual installments."

Prospects appeared bright for the infant institution and every effort of the Education Society were bent towards its successful operation. Up to May of that year it was reported that "upwards of \$35,000.00 have been subscribed, and between six and seven thousand dollars have been collected . . . A farm is going on, and the Institute ready for the reception of students."

The most important and far reaching agency in its favor, aside from the General Agent, was the then State Denominational paper, The Southwestern Religious Luminary, edited by Rev. Ashley Vaughn at Natchez. Through the columns of this paper the needs and peculiar advantages of the school were kept constantly before the people, along with an advocacy of the merits of the recently organized Baptist State Convention. But in February of 1838 the Luminary ceased to be a distinctly Mississippi Baptist paper, being combined with the Mobile Monitor under the editorial leadership of Rev. G. F. Heard. Consequently the Mississippi Baptist Education Society fades out of the picture.

During its first term, winter of 1837-38, confidence in Judson Institute's final success became seriously impaired. Rev. Ashley Vaughn, one of its strongest advocates and most loyal friends, visited the school to examine its state of affairs, reporting that "much prejudice had to be encountered, and that the Board of Directors had not at all times been wise." Gloom was gathering over the enterprise. And henceforward this "noble experiment" at Palestine church almost fades out of the picture, also.

When the Baptist State Convention convened

in its third annual session at Middleton, Carroll County, in May 1839, the brethren were manifestly in a quandary about educational matters. Interest of the brotherhood was waning in the school on Spring Ridge. And "a flourishing Seminary was in full swing at Middleton" under the charge of Rev. S. S. Lattimore and Rev. George K. Hufham, with an enrollment of forty-five students, "several of whom are looking toward the work of the ministry." The report says, also, that "we have in different institutions throughout the State a respectable number of young men preparing to be better able to rightly divide the word of truth." It goes on further to state: "The Committee takes pleasure in observing the increased general diffusion of education during the past year. For, now, instead of its being impracticable, we find connected with almost every church flourishing schools taught by talented and pious men." (There were no public schools in the State at that time.)

What they needed, apparently, was a concentration of effort in the support and patronage of a single institution of learning. Judson Institute was still bidding for this. And to forestall failure the Education Society, through the new administration of the school, Rev. William H. Taylor, President, had instituted an advertising scheme to attract home owners to the institution who might be interested in educating their children. Residence lots were offered for sale the proceeds from which was to be used in paying for the farm and erecting needed buildings. This failed, however, and it was concluded that the Spring Ridge site was not only less healthful than that at Society Ridge, but the land was "too poor to support a school."

The State Convention, after mature deliberation and considerable discussion, resolved: "That B. Whitfield, A. P. Bradley, S. S. Lattimore, A. S. Bayley, and N. Robertson, Jr., be appointed a committee to look out the most suitable location for a College; and that they be instructed to take such measures as may be necessary to enable them to make such a selection as will concentrate the energies of the Baptist Denomination of the State."

Thus our early forebears suffered a second failure in the establishment of a denominational school; but they have not given up in despair.

MUSINGS OF A CHUMP

Mr. Nutty and his daughter are as good singers as we have in our church, but they are not singing in our choir now. A man was needed to sing a bass solo in an anthem and the chorister asked me to sing it and I did it, and did it superbly, too. That made Mr. Nutty mad and he quit the choir. He says a man of his ability and character can not afford "to play second fiddle on any occasion." I told him that if he would come back he might have all the bass solos, but he said: "No, sir, you ain't a talking to me. That chorister had a chanct to use me and deliberately turned me down, now she can use second rate singers." That stung me and I said to him you are rightly named "Nutty." That made him furious and the whole family quit the church. They are just plain fools and do not know it.

Yours truly,

A. Chump.

Have your church, Sunday school and Missionary Society sent in the special offering to State Missions taken in September? You have heard of the Irishman down in the well on whose head his fellow worker above had dropped a heavy bucket. His friend called to him several times to know if he was hurt. Finally the answer came back, "No, I'm not hurt; but I'm knocked spacheless." Here's hoping this is not the effect of the special offering on your church.

The Executive Committee of the Georgia Baptist Convention recently reduced the salaries of its employees by ten per cent.



Dr. William James ROBINSON

Says

"Be ye doers of the word, and not hearers only deceiving your own selves." Jno. 1:22.

"Doers of the word" must know "the word." This knowledge must be twofold. Know it as literature. Then know it experimentally by allowing it to work freely in your heart. Believe it and practice it. Put it to a real test. It works wonders in every one that yields to it. It will improve the best of men and transform the worst into the noblest characters.

"Doers of the word" richly bless themselves, conserve to the highest degree their own interests and enrich every one they influence. They lift, as if by magic, men from the deepest depths of shame to the most glorious heights of righteousness. They have been responsible for every great improvement the race has made since Eden's accursed tragedy.

The world is distressed. The wisest men of every land are seeking a remedy for the ills of the nations. They will have found it when they truly recognize Jesus as King of kings and Lord of lords.

DATE OF SOUTHERN BAPTIST CONVENTION FIXED

Washington City, May 19-22, 1933

By Walter M. Gilmore, Publicity Director

Dr. Hight C. Moore and Dr. Austin Crouch, Nashville, and Dr. J. M. Shelburne, Danville, Va., the special committee appointed at the last session of the Southern Baptist Convention in St. Petersburg to confer with a like committee from the Northern Baptist Convention with reference to holding consecutive and joint sessions of the two Conventions in Washington City next May met in the Capital City for their first conference September 15. The committee from the Northern Baptist Convention was composed of Dr. C. Oscar Johnson, St. Louis, President of the Convention, Secretary Maurice A. Levy, Pittsfield, Mass., and Dr. W. H. Bowler, New York City. Dr. Johnson was elected Chairman and Dr. Austin Crouch, Recording Secretary.

It was agreed that the Southern Baptist Convention would meet Friday, May 19, and run through Monday, May 22, and that the Northern Baptist Convention would meet Wednesday, May 24, running through Monday, May 29. It is proposed to hold a joint session on the day intervening, Tuesday, May 23. The two program committees, of which Dr. Chas. W. Daniel, Richmond, and Dr. Joseph Twomey, Philadelphia, are chairmen, will arrange the program for the joint session, which will not be a deliberative meeting. It is understood also that this joint session is not held looking toward the union of the two Conventions, but only as an expression of good fellowship and to bring about a closer coordination and cooperation between the Baptists of the North and the Baptists of the South, according to Dr. Hight C. Moore, our senior secretary.

The sessions of the Convention will be held in the Washington Auditorium, built since the last Convention met in Washington City in 1920. It has a seating capacity of 6,400 and, according to Secretary Moore, has wonderful facilities for exhibits, which will doubtless prove to be quite a feature next year, both Conventions joining in an effort to exhibit every phase of our American Baptist life and work. Nashville, Tenn., Sept. 20, 1932.

Thanks to those who have been sending in lists of subscribers on our special offer to new subscribers who get The Baptist Record for twelve months for \$1.00. This proposition will run through the month of October.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
College Correspondent—Miss Frances Landrum
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor

Mission Study—Mrs. Edgar Giles, Avalon, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Many friends will be interested to know that Mrs. J. H. Rowe (Carrie Hooker Childs) from Japan has returned to this country because of ill health. She is now in Redwood, California, and will be for the next two months. I know she will appreciate hearing from those who have been personally interested during her service in Japan.

Resolutions of the Baptist W.M.U. Association of Jones County on the Eighteenth Amendment

Believing that intoxicating liquor is one of the greatest evils and that the most effective way to deal with same, is a rigid enforcement of the laws enacted to curb and prohibit this evil: Be it therefore resolved,

First. That the members of this association endorse all officers who are courageously endeavoring to enforce the law.

Second. That we favor the retention of the 18th Amendment to our Federal Constitution, and appeal to our representatives in Congress to oppose its repeal.

Third. That we implore all the present candidates for Congress to publicly declare their position on the proposed repeal of the 18th Amendment.

Resolved further that copies of these resolutions be sent to The Baptist Record, to such other papers as will give them publication and copies to all the present candidates for Congress.

The following is a very practical talk on Extension made at an associational meeting by Mrs. Mark Lowrey, Silver Creek, Miss.:

Several months ago at the annual meeting of W.M.U. in St. Petersburg, Fla., there was created an Extension Committee whose duties and privileges are to extend W.M.U. organization and membership.

Those who compose the Extension Committee are: Mrs. B. G. Copass, Texas; Mrs. Carter Wright, Alabama; Mrs. Ned Price, Mississippi; Miss Juliette Mather, Mrs. W. J. Cox and Miss Kathleen Mallory. Our State Extension Chairman in Mrs. A. J. Aven.

Increased membership as intimated is one of the goals of the Extension Committee. In order to increase our membership we must increase our organization. The keynote of the fall work is "Extension." The month of September is termed "Discovery Month." Let us discover a few facts about our own association. We have in Lawrence County 19 Baptist Churches, 15 Baptist pastors, 8 W.M.S., 2 churches with full grade W.M.U.'s, 3 with from 2 to 4 organizations and 11 unorganized churches, or churches with no W.M.S.

Now why extend the W.M.U. into unorganized churches? Why try to increase our organizations? Is it wise for us to set a goal? We do not increase our organizations just for the sake of reporting numbers. Yes, I think in everything it is well to have a goal. The life that has no purpose, no aim, no great objective to achieve is largely wasted. It is the person who goes forth to go somewhere who arrives. The life that travels somewhere is the one that is loaded with responsibility. So it is with a Missionary Society. The W.M.S. that loads itself with some great purpose and then starts forth to go, will usually reach its destination. During the Black Death in India ships were seen drifting about with all dead on board, pilots dead at the wheel, passengers dead in the cabin, sailors dead on deck, cooks dead in the kitchen—everybody dead and

Our Young People's Column

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G. A.

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Blue Mountain College

Nov. 11-13

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Sunday Noon

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Surprises for every Intermediate Girl!

COME ONE! COME ALL!

the ships drifting with the wind.

And yet open your eyes today and you may see the same sight all about you. Do you not see men and women dead to all that's Divine, boys and girls drifting about at the mercy of the winds? Do you not meet those now and then who have no life in the soul, no light in the spirit, no gleam in the eye, those who have started forth to go nowhere and are going there?

But over against those who have been stricken with the Black Death in the present day, we behold a mighty host of boys and girls and women who are on the main line and going somewhere. These are the boys who will tomorrow have their hands on the throttles of churches and states and the girls who will add luster to our nation.

Why try to increase our organization? I read this paragraph once. "Provided our hearts are big enough to sympathize and our brains keen enough to understand, the more children we have the more lives we live! We multiply our own experiences through them. We give them the chance to live, they give us the chance to live more abundantly."

The life of a W.M.S. depends upon its young people's organizations. The more organizations we have for our young people, the longer our W.M.U. will live, the more service we are able to render, the broader our vision will grow, and the deeper and further our sympathies and prayers will extend. Surely and certainly to grow a missionary church we must teach our children "all things whatsoever I have commanded you."

Why extend the W.M.U. into unorganized churches, why increase our organizations?

First, do more study. Study of Mission work, the field and the workers. Then when we hear Jesus say, "Look on the fields" we may know where to look.

Study of God's Word that we may learn more of the missionary message of the Bible, that more may learn true Personal Service, that more may get a true conception of the true meaning of stewardship and thereby apply it to their own lives.

Second, for more united definite prayer.

Third, for more Stewardship giving.

Fourth, that in the carrying on of the work there may be strength.

Let us think of the church with no missionary society. How shall we go about it? They have not as much as expressed a desire for a society. What shall we do to create a desire for a society? Here is the question, what can my society do to create a desire for a society in an unorganized church?

First it should be the desire of my society to see the work really carried on and His Kingdom extended. Jesus says, "And I, if I be lifted up from the earth will draw all men unto Me." Are you lifting Jesus up? Am I lifting Jesus up? How does my life register in regard to Jesus? Does my individual every day, common clothes life show that Christ is dwelling in me? Do my interests testify that I think much of Christ who came into the world, suffered and died and rose again from the dead and ascended to the right hand of God the Father and now liveth to make intercession for us and in whom I say, I have trusted for my salvation? Does my life at home show that I have higher and more far reaching interests than myself?

(Continued Next Week)

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East Mississippi Department

By R. L. BRELAND

Marriage

Marriage is a sacred thing. The Bible made it so. All breaking of the marriage is man-made and sinful. Only one ground for breaking the marriage tie is sanctioned by God, who made the rite, and that is for one of the most wicked of all crimes, "The violation of the marriage bed"—Adultery. Moses was allowed to give a bill of divorce, "because of the hardness of the hearts of Israel"; Christ said it was not of God's approval, for "from the beginning it was not so."

Home is the foundation of civilization, and home is the result of marriage. Nothing can take the place of the home in civilization. When the home breaks down civilization breaks down. There is no such thing as civilization without the home. It is in the home where all character, whether good or bad, is formed. The first five years of a child's life are the most important years. During these years the foundation of all future years is laid, and by the time the child is ten years old the character is all but stabilized. The child spends most of these years in the home, and if the home is no good the character of the child will, as a rule, be no good.

Speaking of marriage and its sacredness, writing of the marriage of Boaz and Ruth, Dr. W. M. Taylor said: "In the matter of marriage, everything ought to be public, open and above-board. * * * This was no runaway match, to be formerly made in secret haste and bitterly lamented in life-long leisure. He did not go away from Bethlehem to have it celebrated, without knowledge of friends and neighbors, but he went about it in the statutory way, and did all things decently and in order.***There is generally something wrong when either the one party or the other wishes the relationship to be kept secret; and

the very proposal to do that should be itself a danger signal that ought at once to bring things to a halt; for as one has said, 'Whenever there is anything in marriage or in its preliminaries that needs smothering up, the wind is sown, and the whirlwind will need to be reaped.'

The laxity of the law in permitting people to marry is one cause of the disgraceful mess our marriage relationship is in today, and the laxity of law in granting divorces for every whim and fancy is the other cause of the disgrace. Unless there is a reform, and a radical reform, in these two laws soon our nation, like most nations who have come and gone before us, will in a few decades crumble and fall into decay. If we love our nation and our civilization we should begin at once to bring about these needed reforms. Who will be the Moses to lead our people out of the wilderness of sin?

Mrs. Clementine Carithers

This good woman died at her home in North Carrollton, Miss., September 19, 1932. Before her marriage she was Miss Clementine Carroll, the daughter of Phillip and Priscilla (Slaughter) Carithers, born in Montgomery County June 4, 1850. She married Wm. Henry Carithers Aug. 28, 1866. Ten children were born to this union, two girls and three boys still living. The husband died June 13, 1925. She united with Winona Baptist Church in September, 1866, and was baptized by Pastor Whitehead. At her death she was a member of Hays Creek Baptist Church, Montgomery Church. Her body was buried in the Hickory Grove Cemetery, Carroll County, beside her husband, the writer officiating. She was spoken of as a good woman, and her faith in God during her last months was unshaken, though she suffered untold agony. Comfort to the bereaved.

NOTES AND COMMENTS

A letter from Pastor J. A. McCraw of Decatur, brings a cordial invite to attend the session of the Newton County Baptist Association which will meet with Beulah Baptist Church Oct. 19 and 20. No place I had rather go. He further says of his work in Newton County: "The Lord gave us good meetings in all my work this year. I had the pleasure of baptizing 70 into the fellowship of the church that I am serving, and 21 by letter. All the churches have called me for another year."

Dr. B. G. Lowrey, our splendid Church Chairman for the Education effort in Lafayette County, writes that his daughter, who is visiting from Shreveport, La., has just undergone a major operation. We are sorry. Trust she is doing well ere this.

Chairman J. M. Metts, of Yalobusha County, was the first to report his roll of Church Chairmen, in our Christian Education effort. Others are faithfully at work and will be reporting soon. This writer has one of the most splendid groups of Associational Chairmen to be found anywhere. The list will appear in

The Record this week.

Next Sunday, Oct. 9th, 2:30 P.M., the Sunday school workers of Yalobusha County are called to meet at Water Valley to discuss means and methods about putting on the Every Member Canvass in the churches in December. The district B. Y. P. U. Convention will meet there also to get the benefits of the discussions, and the county-wide Christian Education workers are called to meet there also. This should bring a large number of our leading Baptists together for progressive activity.

In Mississippi it does not make any difference, so far as results, who one votes for in the presidential race, it will go Democratic anyway; the whiskey business is in such a muddle that one can hardly vote for either of the candidates of the major parties with a clear conscience if he is for prohibition. So no suggestions are going out as to voting we see. When it comes to the congressmen we have a chance. Mr. Roosevelt has already said that it is wise to bolt the party if it holds views contrary to yours. So that gives one party sanction to vote as he pleases in the elections. Four years ago it was a crime to vote against the party nominees. We are climbing up some it seems.

The passing of Hon. John Sharpe Williams last week removes one of our most noted men, from a political standpoint. His name has gone out world-wide as a man of influence, power and intellectual ability. We sympathize with the family and the nation in the passing of this notable gentleman.

ELLISTOWN AND ENVIRONS, UNION COUNTY

We believe there have been more manifestations of Christianity in these communities than have been seen in years. It seems as if men and women have caught a new vision of the tremendous importance of grasping the principles, ideals and truth as laid down and taught by the Man of Galilee. One sees manifestations of the application of that wonderful passage which came from the lips of the Master, "I am come that they might have life and that they might have it more abundantly." Rev. C. B. Barnes must have had this great passage uppermost in his mind and heart when he took the pulpit at Ellistown church to conduct a ten days' meeting recently. We believe that no one could have delivered such effective sermons if he had not given himself wholly to the business of helping others to have a more abundant life. As a result of his splendid efforts seventy-five men, women boys and girls joined the ranks of Ellistown church. This meeting was indeed a blessing to Ellistown church and community.

Bro. Barnes has had great success over his entire field this year. There have been one hundred and twenty-three additions to his churches.

We feel as if our few remarks would not be complete if we did

not mention an unusual occurrence that took place at Center church. Our good friend Rev. W. T. Darling is pastor of this church. When it comes to building a church house, Rev. W. T., and his crowd can whip a depression to a frazzle. The people of Center community put their heads, hearts and hands together, put up a brick kiln and burned it during the hot days of August. They do not have only enough brick with which to build a church house and pay brick masons, but they have brick to sell. Brother, if you have a tale of cooperation that will beat this one, let us hear from you. It takes the Christian spirit to move men during the hot days of August to burn brick with which to build a church. Evidently these people believe that "Faith without works is dead."

J. H. Pannell.

IF THIS IS ALL

If this is all—one little ball
Of transitory Earth,
And we must fall, at Death's last
call,
Like apples—no more worth,
Why do the stars make pathways
for my eyes,
The moon with melody fill all the
skies,
Creation's anthem peal for each
sunrise—
If our Earth ball is all?
If Life is meat and only meat,
For one swift day—then Night,
And I must eat my morsel sweet,
Ere fades its fitful light,
What means this surge within like
mystic leaven,
Why do my hungers reach from
hell to heaven,
My soul range universes seven times
seven,
If Life is only meat?

—Alban Asbury in Ex.

"I have nothing but praise for the sermon," said the Scotchman, and he proved it.

"There is direct and indirect taxation. Give me an example of indirect taxation."

"The dog tax, sir."

"How is that?"

"The dog does not have to pay it."

Is Your Rest Disturbed?

Deal Promptly with Bladder
Irregularities

Heed promptly bladder irregularities; burning, scanty and too frequent passage and getting up at night. They may warn of some disordered kidney or bladder condition. Try Doan's Pills. No other advertised diuretic is so widely used. None so well recommended. Get Doan's today.



The Sunday School Department

SUNDAY SCHOOL LESSON FOR October 9, 1932.

Prepared by
L. D. Posey, Jena, La.

Subject: The Christian in the Family.

Golden Text: I will walk within my house with a perfect heart. Psalms 101:1.

Scripture for study: Luke 2:40-52; 10:38-42; for supplemental study: Gen. 50:17-21.

Time and Place: That part of the lesson for this date, taken from Genesis, occurred in Egypt, perhaps in the city of Tanis, about 1698 B. C. The first visit of Jesus to Jerusalem was in A. D. 8, corrected date, and his visit to Bethany, which is used in this lesson, was in A. D. 29, corrected date.

Introduction

It will be well to keep in mind that the general subject for the lessons of this quarter is "Christian Standards of Life." Around this thought all the other lessons are arranged. The one for this, and the next two in the series, are so closely related, it will be hard to keep from overlapping in our study. Primarily "The Christian in the Family" is only another way of saying "The Christian in the Home." With that understanding let us,

Study the Lesson.

Only a few months ago, we studied in effect the home conditions under which Joseph grew to young manhood. While Jacob was a Christian, he was guilty of gross sin for which he and all his family had to suffer. Joseph, the best one of all the boys, suffered most as a result of the bad conduct in that home. That is usually the case. The best suffer most in this life. The words of Paul are very true. He said, "Yes, and all they that live godly shall suffer persecutions." It's rather easy for our "experts" in all these things to tell the others of us just how we ought to do. Unfortunately, their splendid advice comes too late in life for most of us. Each generation, as well as each individual, has to grapple with these things; and only as a result of the beneficent effects of Christianity in lifting portions of the human family to a higher moral plane, does one generation escape the mistakes of the former one. We no longer recognize polygamy as being right, and in that sense we see nothing such as obtained in the home of Jacob, the patriarch, or David, the sweet singer of Israel. But, is there more virtue among the so-called better class of people now than there was in the same class in other days? Reputable physicians say "No."

The family, or home, is the first institution on earth, and one of only two that has God as its Founder; hence, it is the most sacred. Whatever in any way tends to disrupt the family strikes at the very foundation of civilization. Destroy

the family and the race is doomed. This is one of the remarkable differences between man and the brute and fowl creation. Man, the highest of all, when left to follow the bent of nature, and unaided by the grace of God, sinks to the lowest possible moral level, while brutes and fowls, left entirely to instinct, have come through the thousands of years without mixing, and as perfect in all their separate characteristics as they ever were. That which was created the highest, by virtue of sin, and left unaided, sinks the lowest, while that which was created lowest, when unmolested, remains the same. What a wonderful demonstration of the terrible effects of sin, and the need of a Savior, and indisputable confirmation of the Bible account of Creation.

Jacob was not the kind of Christian in his family that he should have been, but are you? He should not have shown favoritism among his children; but am I free from it? Are you innocent? Joseph may have made a mistake or even done wrong in the way he reported the evil conduct of his brothers, but did you never "tell tales out of school?"

Love, virtue, piety, truthfulness, honesty and industry are the traits of character that should dominate every member of every Christian family. But these are the fruits of regeneration, and can be cultivated until they attain to some degree of perfection. But they may be neglected and result in sorrow to all concerned. All apple trees do not produce perfect fruit, but they are apple trees just the same. The thing for you and me to do, is to so live before our children in our homes, that they will begin their family life on a higher level than we did ours. That Mary, the mother of Jesus, and her husband, Joseph, were as nearly ideal in their family life as possible to attain cannot be questioned, neither need the proofs of it be discussed here. That being true, so far as morals were concerned, Jesus grew up under the best conditions possible. But the inability of Mary and Joseph to grasp the meaning of what had been revealed to them of the future of Jesus kept them from living in any way different in their conduct toward Him, to what every Christian should toward all children in their homes. But parents cannot be toward their children what they should be without first being toward each other and toward God what they should be. One follows the other with all the certainty that day follows night.

The training given Jesus in the home, and His attendance at the passover feast in Jerusalem at the age of twelve, show that His mother and her husband were faithfully performing their duty to Him; and while He was the Son of God, He had emptied Himself of His Divine prerogatives to that extent that He would grow up under family influences as the ordinary child. In

reality this can never be repeated; but we shall fail in getting the real purpose of this lesson if we do not learn from it that as Christians in the family, mothers and fathers should live toward each other in the presence of their children as if Jesus were growing to maturity in their homes. Not only so, but we should exercise the same care for the moral, mental and spiritual welfare of our children as if we were training Jesus for His great work. You say that is impossible and unreasonable. Not so, for the simple reason when we are born again the spirit of Christ is begotten in us, and we are to the extent of our ability under the leadership of the Holy Spirit to reproduce in our lives the Christ-like. That, then, puts our lives on the highest plane possible, and makes it imperative that we so deal with our children that they too may be saved early in life, and so begin early to reproduce in themselves the Christ-like. Then you say, "What a responsibility!" Yes, but what a glorious opportunity. This is the Christian's standard of life, and duty in the family.

—BR—

A GOSPEL ROVER

—O—

I have been busy and have not written to our paper for some time; have been in meetings every day for twelve weeks. All my meetings closed on Friday and I began another Saturday after holding ten meetings of my own. I have been two weeks at home preaching at night. Our people at home have put up a new church with six Sunday school rooms, just one mile from me. They have it up, covered and floored. I began preaching on the first Sunday night in September. We had with us that night Bro. Ray Walker, evangelistic singer, who helped start the revival. On Monday night my son, C. S. Moulder, and Robert Thompson were with us in the organization of the church. My son preached the sermon. It was appropriate and well received. We organized with thirty-nine members. I preached ten nights and sixty-four more members were added, making one hundred and three members. Nineteen were baptized. They named the church Lorena Baptist Church. We had two deacons come from Goodwater Church, Brothers R. L. Hawkins and O. T. Sadlack and one from Homewood, Henry Boyles. We elected three men deacons, Emmett Hawkins, Percy Bailey, and Monroe

Henderson. Brother W. L. Meadows helped in ordaining them. He preached a great sermon. He brought with him deacons Cooper and Ott from Morton. We had with us two deacons from Goodwater, Melvin Husbands and R. T. Moulder. This church is four miles from Goodwater and four miles from Homewood. I think we had the most people and most praying in our Sunset prayer service I ever saw. I have this year baptized one hundred and fifteen on my work, the Lord be praised. One of our men, Gerler Henderson, at our new church was liberated to preach at Goodwater last meeting and at Good Hope last meeting Brother Clyde Parkman was liberated to preach. These are fine young men and bid fair to make good preachers.

I was at Whiteoak and Concord yesterday. One woman at Whiteoak, Miss Lena Cox, has answered the call to be a missionary. She is a great leader and very consecrated. She goes next year to Louisville, Kentucky, to take training for the work. I go this week to Barefoot Springs to hold a meeting. They have no pastor there. The next week I go to Goshen in Simpson County for a meeting. They also have no pastor. The next week I help Bro. Robert Thompson in a meeting at Centerville; the next to Antioch in Jones County and the next to Archibald, La.

D. W. Moulder.

—BR—

Little Emily, age five, kept watching very intently a man eating corn on the cob at the next table in the restaurant. Finally she looked up with wondering eyes. "Mamma," she asked, "Why is it that no music comes out?"—Ex.

DO YOU NEED MONEY? for your favorite organization?

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SOUTHERN BAPTIST THEOLOGICAL SEMINARY OPENS 74TH SESSION

With indications that the enrollment for the coming year would equal last year's figures of 391, the Southern Baptist Theological Seminary officially opened its 74th session Tuesday, September 20th. The enrollment for the first day slightly surpassed the enrollment for the first day last year, and Dr. Sampey, President of the Seminary, stated that in spite of expectations that the enrollment this year would be considerably decreased by economic conditions, the outlook is now bright for the enrollment to reach the 400 mark this year.

The session was formally opened by Dr. Sampey, in Norton Hall Chapel, at 10:00 A. M. The chapel was well filled with students and their families and friends. After a short address of welcome by the President, the members of the faculty were called upon to speak briefly to the students on previously assigned subjects. Dr. H. W. Tribble spoke on "Health," urging the students to use the splendidly equipped gymnasium, the tennis courts, and other opportunities for physical exercise so that their bodies might be kept well and strong. Dr. A. T. Robertson spoke on "Care of the Buildings," asking the co-operation of the students in keeping the buildings clean and in repair. Dr. J. McKee Adams spoke upon "Active Christian Service," setting forth the importance of regular chapel attendance, regular prayer life, and the participation in other opportunities for active service. Dr. G. S. Dobbins spoke on "Habits of Speech," urging the students to avoid all use of slang or semi-profanity. Dr. F. M. Powell's topic was "Maintaining a Good Name," setting forth the importance of avoiding appearances of evil both because of the danger of any wrong action on the part of a student reflecting upon the Seminary, and so upon all enrolled. Dr. Weatherspoon had as his subject, "The Spiritual Life" and stated that constant daily devotion to God will give a purpose to all the tasks of life. Dr. W. H. Davis spoke on "The Choice of a Course," advising against short cuts while in the Seminary, and urging students to take the full course in order that they may be fully prepared for their work in the ministry. Dr. Kyle M. Yates spoke earnestly on "The Place of Missions in the Seminary and in the Life of Southern Baptists," picturing the great need for a return on the part of our people to the evangelistic zeal which form-

erly characterized their attitude toward the lost everywhere. Dr. W. O. Carver's subject was "Personal Fellowship." "He who would have friends must show himself friendly," said Dr. Carver, further stating that the cultivation of friendships while in the Seminary is very important both because of the influence it will have on the student's life here and in the later years of active service. "All need friends, and in the making of friends let us take into consideration the spirit and person of the Supreme Friend, Jesus Christ."

At the morning service degrees were conferred upon two students who had completed required work during the summer months. K. O. White received the degree of Th.M., and J. L. Riffey received the degree of Ph.D.

The annual opening address of the Seminary was delivered Tuesday evening in Norton Hall Chapel by Dr. W. O. Carver, head of the department of Missions and Comparative Religion. Dr. Carver chose as his subject, "Jesus Christ, The answer To The Religious Quest." Dr. Carver stated that there is a decided external turning of the world toward Jesus Christ as the one hope of the solution of the religious problem. He cited the amazing flood of books, magazine articles, addresses, and movements dealing with Christ as evidence of the interest he holds for the world.

"We seek to face fairly the question whether Christianity is representative of Christ" said Dr. Carver, further stating that the non-Christian world and a good many people within the church are drawing a definite distinction between Christ and the Church. "We face the remarkable situation of non-Christian men from all parts of the world coming to appear before the Christ of the Church as accusing witnesses that the church has failed to incorporate His spirit and to fulfill His commission." He stated further that the church is an abiding necessity for the continuance of the work of Christ, but that it must transfer its emphasis so that the spirit may be freed from the letter and the ethical ideal from ceremonial and liturgy. "The Christ is first, the people to be saved by Him are next, and the church is only the instrument through which the Christ carries forward His work." Dr. Carver pointed out that the real Christ is often nearer to the world and its problems than He is to the church and its organization. He cited the testimony of laborers, professional men, and thinkers from all over the world to the effect that Christ is the moral pivot of the world, its greatest need, its supreme hope. "Jesus is not just another teacher—He is redeemer, regenerator, the Life of man." "In all lands today men are saying to the disciples of the Christ, 'Sir, we would see Jesus.' The task of the church is first to acknowledge Him as He really is, and then to show Him to all the world."

Teacher. "Jimmy, give a sentence using the word deceit." Jimmy. "I wear pants with patches on de seat."—Ex.

THE TEACHER'S TEST OF EFFICIENCY

"What makes a successful Sunday School? The Teacher."

1. What is my work as teacher?
 2. To whom am I responsible for this work?
 3. Does it have first place in my life?
 4. Do I hold a diploma and the department seal?
 5. Do I heartily co-operate in all the plans of my superintendent?
 6. Do I notify the superintendent a day in advance when compelled to be absent?
 7. Do I keep correct records?
 8. Do I communicate with absentees each week?
 9. Do I give at least an hour's study to my lesson each week?
 10. Am I so familiar with my lesson that I can leave my lesson book at home on Sunday morning?
 11. Do I visit in the homes and keep the parent informed about the work?
 12. Do I set a fine example of Christian living and faithful performance of all obligations to my church?
 13. Do I spend much time in prayer for my work and for the pupils entrusted to my care?
 14. Do I plan and pray for the conversion of my pupils?
 16. Do I radiate the Spirit of Jesus Christ?
- "The greatest thing in the world is human life. The greatest work in



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the world is the helpful touch upon that life. . . . The look, the word, the invisible atmosphere of the home and the church, the sights and sounds of all the busy days enter the super-sensitive and retentive soul of the child and are woven into life tissue."—Lamoreaux.

"May God help me to know that I may teach; and help me to live that what I teach shall count."—Slattery.

—BR—

Two small boys at the newsboys' dinner put their grimy hands side by side on the tablecloth.

"Mine's dirtier's yours!" exclaimed one triumphantly.

"Huh!" said the other, disdainfully. "You're two years older'n me."—Ex.

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Bearing essentially upon the title topic, these messages combine clear thinking, apt illustration and forceful expression.

Endued to Win—Scarborough—Was \$1.75.—Now \$1.00

The history of the work of the Holy Spirit as recorded in the Acts of the Apostles. An especially fine volume on evangelism.

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Personal Evangelism—Sellers—Was \$1.50	- - - - -	Now \$1.00
Lord, I Believe—Lee—Was \$1.50	- - - - -	Now \$1.00
Captain Pluck—Mullins—Was \$1.50	- - - - -	Now \$1.00
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The Children's Circle

MRS. P. I. LIPSEY

LULLABY

By Mary Barron Brubaker
 Decoration by Clara Elsen Peck
 Hush, my little sleepy-eyes, it is
 tuck-in-time for you,
 The poppies in the garden are
 asleep;
 Just outside your window you can
 hear the pigeons coo,
 And a drowsy little bird's cheep-
 cheep.

Mother Moon is watching you, and
 throwing kisses down;
 The tiny wood mice creep into
 their beds;
 The Sandman, like a shadow, is
 stealing through the town
 And sprinkling sand on little,
 tired heads.

The dreaming yellow rose tree is
 pale with silver mist;
 The crickets fiddle little, sleepy
 tunes;
 I've tucked you in your blanket, and
 your downy head I've kissed—
 Hush, my little sleepy-eyes, while
 Mother croons.

—From Good Housekeeping.

My Dear Children:

For some time, I have been thinking that we ought to have a special object for our B. B. I. work, because we can take more interest in working for and giving to such an object. Though I had not told any one about these thoughts except my General Advisor on all subjects, it seems to me that we have found that special object. A few days ago I received the letter from Dr. W. W. Hamilton, President of the Baptist Bible Institute, New Orleans, which is found below. Read it carefully; you will see that he is asking us to let our B. B. I. money be given each month toward the salary of a Baptist young lady, Miss Martin, who is taking care of and giving kindergarten teaching to the children of the married students of the B. B. I. Can you imagine these children, gathered around their teacher, or going through their exercises, or practicing a pretty march, or singing happily, while grown young women students watch the little school, and learn how to teach hereafter the children in our churches? Is not that a good work for us to help to support? Dr. Hamilton has asked us, I think, to give only what we have been giving each month but perhaps after a while when times are a little better, and we have learned more about this work, and perhaps have had a letter from Miss Martin on our Page, we will want to do more for this class of children. But that

SUNDAY SCHOOL ATTENDANCE OCTOBER 2, 1932

Jackson, First Church	793
Jackson, Calvary Church	911
Jackson, Griffith Mem. Church	481
Jackson, Davis Mem. Church	466
Jackson, Parkway Church	168
Jackson, Northside Church	76
Meridian, First Church	756
Offering	\$42.31
Meridian, Highland Church	216
Columbus, First Church	941
Columbus, Mission School	143
McComb, First Church	496
Brookhaven, First Church	618
Charleston Baptist Church	178
Clarksdale Baptist Church	420
Golden Baptist Church	78
Golden Baptist Church (Sept 25)	71

is for the future: for the present, I will send for them our monthly \$5.00, instead of sending it just for general B. B. I. work. Doesn't that sound more interesting?

Did you notice last week that Jeannie Lipsey Club No. 6 had been formed? It lives at Tchula with Annabel Burney as its leader. Hurrah for the Jeannie Lipsey Clubs!

Much love from
 Mrs. Lipsey.

Bible Questions No. 14; Nov. 6th. The Ten Lepers: Luke 17:11-19

1. Was this an unusual number of lepers? Were they allowed to associate with, or live with people who were not lepers?

2. Why did they stand "afar off?"

3. Should you think that they had heard of, or known of, Jesus' power to heal people? Why? Verse 13.

4. Did the priests cure leprosy, or did they merely find out whether a leper had gotten well of the disease?

5. It was Jesus' power that cleansed those sick men, but what part did they have in it themselves? Verse 14, latter part.

6. How many showed thankfulness for the healing?

7. Were the Jews on good terms with the Samaritans? John 4:9.

8. How did Jesus feel about the ingratitude of the nine? Verses 17, 18.

Olive Branch, Miss.,
 Sept. 24, 1932.

Dear Mrs. Lipsey:

I do hope little Ann Lipsey will form a Jeannie Lipsey Club over in Switzerland. I can't think of anything I had rather have her do. I want to be a member of her club and I believe every little girl and boy who reads your page would like to be a member of Ann Lipsey's Club of Geneva, Switzerland. Now, don't you think that would be fine? We could send you the dime each month and I don't think it would be long before little Ann would have the biggest Jeannie Lipsey Club of all.

Here is my offering for Jeannie Lipsey Club No. 1 for September.

Your little friend,
 Fannie Mae Henley.

The last of the month can't slip up on you and find Jeannie Lipsey Club No. 1 not paid can it, Fannie Mae? Thank you so much.

We now have Jeannie Lipsey Club No. 6 in Geneva, Switzerland, with Ann Lipsey as leader. But I don't want any members drawing out from Jeannie Lipsey Club No. 1, or any other. They are too useful to me. Thank you for the story, will use it, perhaps, next time.

Pilgrim's Rest Church

(Copiah County)	78
County Line Church (Copiah Co.)	88
Laurel, First Church	503
Laurel, West Laurel Church	402
Laurel, Second Ave. Church	302
Laurel, Wausau Church	64

B. Y. P. U. ATTENDANCE OCTOBER 2, 1932

Jackson, Calvary Church	229
Jackson, Griffith Mem. Church	190
Jackson, Davis Mem. Church	184
Columbus, First Church	216
McComb, First Church	134
Laurel, West Laurel Church	138
Brookhaven, First Church	205
Clarksdale Baptist Church	89
Pilgrim's Rest Church	
(Copiah County)	62
County Line Church (Copiah Co.)	33

In Memoriam

MRS. DELLA WELCH

Whereas, God in His infinite wisdom, has called to her eternal reward our beloved friend and co-worker, Mrs. Della Welch, who died September 15, 1932.

We, the Missionary Society, of Gallman Baptist Church, resolve:

That the W. M. U. lost one of its most devoted, faithful and loyal members;

That we extend our sincere sympathy to her family in the loss of their loved one, and pray that the light of God's love will comfort them;

That we record in our minutes the loss we feel, a copy be sent to the family, and a copy be sent to The Baptist Record.

Mrs. E. Ray Izard,
 Mrs. M. J. Derrick.

MRS. SARAH AGNES ANDREWS

On Sunday evening, Sept. 11, 1932, at 9 o'clock Mrs. Sarah Agnes Andrews quietly departed this life in the home of her son-in-law and daughter, Mr. and Mrs. J. W. Estes at McLaurin, Miss.

"Grandmother Andrews" as she was lovingly called by all who knew her was 86 years of age, 64 of which she lived a consecrated Christian life.

Being the wife of a former pioneer Baptist preacher she loved all ministers of the gospel and watched most keenly and with much joy the advancement of the Lord's kingdom down through the years.

The last 12 years of her life were spent in a rolling chair and as she bore this misfortune with meekness and fortitude no one went near her without feeling they had been elevated to a higher plain of life by her cheerfulness, her sterling qualities and lovely personality for like David, God was the strength of her heart and her portion forever.

She leaves to us a priceless heritage and her influence will be felt in generations yet unborn.

Her sons and daughters are: J. D. Andrews, Brooklyn, Miss.; E. G. Andrews, Miami, Fla.; Mrs. S. M. Sudduth, San Antonio, Tex.; Mrs. J. E. Brown, Russellville, S. C.; Mrs. J. L. Hall and Mrs. J. W. Estes both of McLaurin, 37 grand children, 22 great-grand children and 3 great-great-grand children also survive.

By a granddaughter.

Brooksville, Miss.
 Sept. 5, 1932.

Resolutions of respect for J. J. Madison from the Brooksville Baptist Church.

Whereas, God in His all-wise Providence has seen fit to remove from us our beloved brother in Christ James J. Madison.

Be it resolved: First, That in the home going of Brother Madison that the Church has lost a staunch and faithful member and one who was ever ready to do his full Christian duty. The community a citizen that was a man in every sense of

the word. We a friend that will be sorely missed as the days come and go.

Second, That in the passing of Brother Madison from this world to a home where he will ever stand in the sunshine of God's eternal love, that we bow in humble submission to an all-wise Father knowing that He doeth all things well. Praying for His blessings upon his bereaved family and friends.

Third, That a copy of these resolutions be spread upon the minutes of the Church, one sent each to the Macon Beacon and The Baptist Record for publication and one to his family.

Respectfully submitted,
 R. T. St. John,
 Mrs. J. K. Wilson,
 E. C. Halbert, Committee.

A GOOD WOMAN GONE TO HER REWARD

Friday morning, Sept. 16th Mrs. Della Welch passed from her sufferings in this world to be with her Lord in the glory world.

Sister Welch was a consecrated Christian, a member of the Gallman Baptist Church. She had been a sufferer for a good many years, so her departure was a relief to her. It is sad for those who remain to give her up, but their loss is her gain.

She leaves a sorrowing husband, two sons, three daughters, two sisters, one brother, a goodly number of grand children and great grand children together with a host of friends to mourn her loss.

May our Heavenly Father comfort all these sad hearts.

"Another hand is beckoning us,
 Another call is given;

And glows once more with angel steps

The path which reaches Heaven."

M. J. Derrick, her pastor.

Miss Candice Carter went to her reward September 5, 1932.

As a school teacher, some 30 years in Ellisville, Miss., she won the hearts and confidence of her pupils. She loved her pupils, manifesting it by her councils being safe, and her life ringing true to every principle of right.

Her unflinching faith in God, and love for her Savior meant much to her family and friends.

Farewell Miss Candice until we meet at Jesus' feet.

By one who loved her,
 Mrs. J. L. Low.

First Tourist (gazing at the statue of Venus de Milo): "Sakes alive, Bill, when them Greeks said, 'disarm,' they meant disarm."—Ex.



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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Program for November
Associational B.Y.P.U.

Theme—Heartfelt Worship

2:30 Song Service—Use "Holy, Holy, Holy," "O Worship the King," "When Morning Guilds the Sky," "Jesus, the Very Thought of Thee," "Majestic Sweetness Sits Enthroned," "Crown Him With Many Crowns."

2:40 Devotional — "Worship the Lord in the Beauty of Holiness," I Chron. 16:8-29. (See page two). Or, "Worship in the Word." (See page 17).

2:55 "The Meaning of Worship," Four five-minute talks.

1. What Is Worship? (See page 3, B.Y.P.U. Magazine).

2. Where May We Worship? (See page 10.)

3. The Elements of Worship? (See pages 3, 10, 11, 17, 15).

4. Heartfelt worship. (See pages 1, 10, 11).

3:15 Special Music.

3:20 "Worship in the Home." (See page 4).

Choose a consecrated B. A. U. member who has the family altar in his home.

3:40 Pageant—"The Making of a Church." (See page 8).

4:00 Adjourn.

—o—

Thinking Straight on the B.Y.P.U.

"The fruit of a Christian is another Christian" are the words of a wise seer. Jesus expects every saved soul to bring others to him, and he has, therefore, commissioned the church to so train its members that they may easily win lost souls of the community in a personal way, and then through proxy, others in places where they cannot witness in person. The denomination some years ago, seeking to serve as a promotional agency began the work of the B.Y.P.U., and in these years our churches have caught step with this great idea of training and today something like 75 per cent of the churches in the Southern Baptist Convention have this training unit.

The B.Y.P.U. is ever on the up-

THIRTY-TWO FURLOUGHED MISSIONARIES RETAINED

By T. B. May

The Foreign Mission Board has taken action which has given it great distress and sorrow. It has decided to retain at home 32 missionaries who are now on furlough and due to return to their fields in 1932. This action was taken after the Administrative Committee had given the matter long and serious consideration and had made its recommendations preparatory "to the heavy readjustment we must make January 1933."

We quote the preamble to the report of the Committee which sets forth clearly and briefly the reasons demanding this action:

ward trend, seeking to perfect as near as possible the methods of training the Christian, hence new methods and requirements are continually being added to the work. This year we have new standards for each department. A new study course system has been adopted. A new step in the state organization that divides the state into eighteen divisions looks to a progress during the next twelve months that has not been known before. A new emphasis on extension work, with the idea of giving the member an opportunity to put into practice some of the things for which he has been training.

A properly supervised B.Y.P.U. will give to the church member who takes advantage of the work the B.Y.P.U. offers, a deepening spiritual life that makes him love the Bible, love the church, love the sinner, love other Christians, love the Lord and His work. It also gives him a training that makes of him an efficient church member capable of winning the lost, promoting good fellowship, serving effectively as a leader, and rightly dividing the Word of Truth.

A properly supervised B.Y.P.U. will give to the church member who takes advantage of the work the B.Y.P.U. offers—vision, enthusiasm, capability, consecration, initiative and the spirit of cooperation. It develops Christian graces, deepens spiritual life, gives him Baptist stamina, develops his social life and enlists him in stewardship.

Our contention, based on visible results, is that every church should have a training service in which every member of the church could receive special training as a Christian. Most churches could have the General B.Y.P.U. Organization with a Junior, Intermediate, Senior and Adult union, and surely there is no church that cannot have at least one B.Y.P.U. even though it must be made up of mixed ages. It is through the General Organization that a more adequate training can be given to the church membership.

"Since the continued decline in our income amounted during the first six months of this year to approximately 25 per cent of the receipts of the corresponding period last year;

"Since the Southern Baptist Convention last May instructed all of its boards to make their appropriations for 1933 on a basis of 88 per cent of the amount they receive during 1932 exclusive of the amount received in the EMERGENCY RELIEF OFFERING, which offering has been given for the relief of the budget for the present summer and fall months;

"Since these facts make it apparent that further and even more drastic curtailments of our expenditures must be effected in addition to

the \$585,000 reduction in our budget we have made during the last two years."

The resolution stated that these missionaries should "be continued on furlough until a time in the future when the Board shall become able to send them back to their fields with some assurance that it can support them. We advise them to seek some form of service here in the homeland. The Board will continue their support during as many months of the remainder of this calendar year as may be necessary while they are seeking some other means of service and support."

While the language used by the Board is clear, we would draw the attention to the fact that these missionaries have not been dismissed. They are still missionaries on furlough with all the privileges of furloughed missionaries except that of salary after Dec. 31st. The Board wants to see these missionaries back on their fields. There is no lack of appreciation of them. We hold every one of them in the most affectionate esteem. The simple matter is that we have cut and cut our appropriations during the last three years so drastically that we cannot reduce the budget further in order to bring it within the limits set by the Southern Baptist Convention without for the present eliminating the salaries of this number of missionaries.

In addition to the 32 missionaries detained on indefinite furlough the Board advised 10 other missionaries who had been at home for sometime, and who probably could not return to their fields for various reasons, chiefly ill-health in their families, to seek some form of service in the homeland. The Board will continue the support of these missionaries during as many months of the remainder of this calendar year as may be necessary while they are seeking other means of support.

How effectually sympathetic the Board feels toward these dear missionaries. It appreciates and loves them. It would not have taken the action it did if it had not felt driven to do so. Let us honor God and ourselves by being thoughtful now of these dear stranded friends. We can help them find positions where they can serve. They are very capable of rendering worthy

service. But the best thing Southern Baptists could do for them and the great cause of missions is to speedily provide for the Foreign Mission Board its proper share of our gifts.

It shocks us to realize that the budget for 1933 must be lowered to the level of our budget for 1914. This startling fact should give us at least some faint realization of the great hardships such curtailing of our support of the Foreign Mission Board is bringing in all our missions. It should vividly manifest to us the fact that the Foreign Mission Board cannot support our great work abroad in anything like an adequate way on the money Southern Baptists are giving it. The measure of our giving twenty years ago does not measure our ability today. Does it measure our love for our Saviour? Does it measure our devotion to His Commission to make Him known to all the world?

—BR—

CANDIDATES PLEASE ANSWER

Dear Editor:

Whenever anything is said in reference to the coming presidential election, we are told to just make sure of our congressmen and prohibition will be safe. I have looked in vain for some statement as to the stand of any candidate for Congress. Can you give this information? I would like to know which candidates will not vote for repeal or resubmission of the Eighteenth Amendment.

I will very much appreciate this information.

Sincerely yours,
Bessie Pearson.

This is a natural and legitimate inquiry. We should be glad for the candidates to answer. We have looked in vain for any public announcement from candidates as to their support of the Eighteenth Amendment. Some have said they will vote for repeal.

666

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MISSISSIPPI WOMAN'S COLLEGE

Hattiesburg, Mississippi

NEXT SESSION OPENS SEPTEMBER 13, 1932

INTERESTING ANNOUNCEMENTS

1. We are very happy to announce that Dr. Harry Lee Spencer, Pastor of Immanuel Church in Hattiesburg, has agreed to serve as Head of the Religious Education Department of Mississippi Woman's College for next session. Dr. Spencer will teach Old and New Testament and introduce into our course of study New Testament Greek. Associated with Dr. Spencer in this vital department of our curriculum will be Prof. Norman L. Roberts. Our pastor friends will also be interested to know that President Holcomb has voluntarily agreed to teach certain classes in Sunday School Pedagogy.

2. Prospective patrons of our Fine Arts Departments are advised that our instructors have engaged in special work in Chicago and New York this summer as follows:

Mr. Cox with Silvio Scionti in Piano and Olaf Anderson in composition.—Mrs. Cox with Louis Bachner, well known Voice Teacher of Berlin, Germany.—Miss Horne with Herbert Butler in Violin and Olaf Anderson in composition and orchestration.—Miss Boyd at Columbia University on Master's Degree with Speech major.

Total Expenses Literary Course, \$325.00—Monthly Payments Accepted
Mail reservation deposit of \$5.00 to Pres. W. E. Holcomb or write L. Q. Campbell, Dean of the College.



(Continued from Page 5)

Hernando C. C. Weaver, Hernando
Horn Lake N. A. Spencer, Nesbit
Macedonia J. W. Lee, Batesville
State Line W. W. Grafton, Coldwater
Trinity N. A. Spencer, Nesbit
Oak Grove

Columbus Association

Artesia O. P. Breland, Crawford
Bethel R. S. Shelton, Columbus
Border Springs
Columbus E. End
Kolola Springs
Long Branch
Mt. Zion
New Salem J. S. Sansing, Caledonia
Pleasant Hill R. J. Shelton, Solumbus

Copiah County

Antioch J. H. Purser, Hazlehurst
Bethel S. S. Perry, Hattiesburg
Carpenter M. D. Morton, Clinton
County Line J. W. Eidson, Crystal Springs
Gallman M. J. Derrick, Gallman
Gatesville M. P. Jones, Georgetown
Harmony H. C. Clarks, Wesson

Hopewell M. P. Jones, Georgetown
New Providence L. E. McGowan, Fayette
Pearl Valley M. P. Jones, Georgetown
Pilgrims Rest J. W. Eidson, Crystal Springs
Pine Bluff J. W. Gray, Clinton
Pleasant Hill J. W. Gray, Clinton
Poplar Springs M. P. Jones, Georgetown
Rockport H. C. Clarke, Wesson
Sardis O. Autritt, Wesson
Smyrna S. A. Williams, Osyka
Spring Hill Jack Bridges, Wesson
Rocky Hill J. H. Purser, Hazlehurst
White Oak M. D. Morton, Clinton

Covington County

Calhoun J. W. Fairchild, Taylorsville
Cold Springs B. A. Ashworth, Seminary
Collins J. W. Gray, Collins
Lebanon L. H. Harper, Lumberton
Mt. Horeb A. S. Johnston, Mt. Olive
New Hope J. E. Cranford, Seminary
Oak Grove
Providence R. W. Langham, Carriere
Rock Hill J. T. Dale, Collins
Sanford V. W. Fairchild, Sanford
Seminary J. A. Taylor, Brookhaven
Union Jr. A. J. Hughes, Mendenhall

Union Sr. V. W. Fairchild, Sanford
Williamsburg J. T. Dale, Collins
Willow Grove B. A. Ashworth, Seminary

Deer Creek Association

Anguilla B. B. Hall, Rolling Fork
Four Mile C. C. Carraway, Midnight
Hollandale B. W. Walker, Hollandale
Isola J. H. Patridge, Isola
Rolling Fork B. B. Hall, Rolling Fork
Silver City C. C. Carraway, Auler
Straight Bayou C. C. Carraway, Auler
Belzoni Josiah Crudup, Belzoni

Franklin County

Bude W. S. Landrum, Clinton
Concord P. E. Cullom, Summit
Damascus Floyd Britt, Silver Creek
Eddiceton W. H. Smith, Brookhaven R 2
Hopewell W. R. Storie, Clinton
Lucien P. D. Bragg, New Orleans
McCalla Creek N. B. Sancier, New Orleans BBI
Meadville W. A. Greene, Meadville
Morgans Fork E. I. Farr, Roxie
Mt. Zion W. L. Holcomb, Clinton
New Hope John T. May, Bogue Chitto R 3
New Salem E. H. Dearman, New Orleans BBI
O'Zion W. L. Holcomb, Clinton
Providence W. A. Greene, Meadville
Pleasant Valley W. A. Smith, Brookhaven R 2
Quentin O. P. Churchill, New Orleans BBI
Roxie W. A. Greene, Meadville
Spring Hill P. H. Young, Knoxville
Ramah C. W. Smith, Norfield
Sarepta E. H. Dearman, New Orleans, BBI
Siloam W. A. Greene, Meadville
Union J. H. Lane, Clinton

George County

Shady Grove S. M. Nix, Lucedale

Greene County

Avera A. L. O'Brian, Hattiesburg
Cedar Grove O. U. Sullivan, Neely
County Line V. T. Breland, Richton
Fellowship O. U. Sullivan, Neely
Indian Hill W. L. McCordle, Richton
Johnson Creek R. L. Strickland, State Line
Leaf L. G. Bassett, Louin
Leaksville
McLain
Piave J. H. Cothen, Richton
Sand Hill W. L. McCordle, Richton
Pleasant Hill
Unity M. A. Ball, Leakesville
Washington O. U. Sullivan, Neely
West Salem W. T. Smith, Overt

Grenada County

Elliott J. S. Mills, Elliott
Graysport Ray Koonce, Graysport
Enon
Leflore
Hebron J. T. Conner, Grenada
Holcomb J. W. Haden, Holcomb
Mt. Paran W. E. Brunson, Hardy
Pleasant Grove S. E. Gilland, Grenada, Route 4
Providence J. T. Williams, Grenada R 4

Harrison County

Biloxi 1st G. C. Hodge, Biloxi
Bowen Memorial H. D. Walker, Ocean Springs
Bay St. Louis W. S. Allen, Pass Christian
Grace Memorial P. S. Dodge, Gulfport
Kiln W. S. Allen, Pass Christian
Logtown J. K. Lawton, Logtown
McHenry
Persimmon Hill J. M. Edwards

Hinds County

Antioch W. P. Davis, Clinton
Bethesda
Beulah W. T. Davis, Clinton
Bowmar Avenue J. L. Boyd, Vicksburg
Byram G. H. Gay, Clinton
Chapel Hill R. S. Young, Jackson
Davis Memorial J. E. Cranford, Jackson
Learned M. C. Whitten, Jackson
Palestine R. L. Wallace, Raymond
Pocahontas
Jackson Parkway J. P. Harrington, Jackson
Raymond T. R. L. Wallace, Raymond
Utica Owen Williams, Utica

Holmes County

Antioch A. H. Miller, Meridian, Route 4
Beulah N. H. Roberts, Sallis
Bowling Green W. A. Williams, Kosciusko
Cruger D. I. Young, Eden
Goodman I. F. Metts, Goodman
Harlands Creek A. E. Lucas, Lexington
Mt. Pleasant I. F. Metts, Goodman
Mt. Vernon I. F. Metts, Goodman
Pleasant Ridge A. H. Miller, Meridian R 4
Saron I. F. Metts, Goodman
Tchula R. M. Dykes, Tchula

Itawamba County

Union Grove
Shiloh
Fairview
Kirkville
Liberty Grove
Mt. Moriah
Mt. Pisgah
New Home
Pleasant Ridge
Providence
Salem
Escatawpa M. E. Hulbert, Escatawpa
Ft. Bayou H. D. Walker, Ocean Springs
Fountain Bleu R. L. Vaughan, Ocean Springs
Iowana R. L. Vaughan, Ocean Springs
Latimer H. D. Walker, Ocean Springs
Moss Point 1st J. S. Brock, Moss Point
Moss Point East D. F. Hickman, Moss Point
Red Creek Union
Vancleave R. L. Vaughan, Ocean Springs
Wade R. L. Vaughan, Ocean Springs

Jackson County

Antioch J. W. Rooker, Sylvaena
Decedar T. J. Harper, Newton
Duchau J. G. Cook, Louin
Eden L. F. Fagan, Richton
Enon
Fellowship E. C. Hendricks, Enterprise
Lake Como
Montrose E. A. Phillips, Newton
Union Seminary P. G. Harper, Laurel
New Fellowship W. A. Roper, Meridian
Pine Grove G. A. Smith, Sandersville
Ebenezer P. G. Harper, Laurel
Corinth P. G. Harper, Laurel

Jasper County

Antioch J. W. Rooker, Sylvaena
Decedar T. J. Harper, Newton
Duchau J. G. Cook, Louin
Eden L. F. Fagan, Richton
Enon
Fellowship E. C. Hendricks, Enterprise
Lake Como
Montrose E. A. Phillips, Newton
Union Seminary P. G. Harper, Laurel
New Fellowship W. A. Roper, Meridian
Pine Grove G. A. Smith, Sandersville
Ebenezer P. G. Harper, Laurel
Corinth P. G. Harper, Laurel



Send a Name

For Our Soothing and Comforting Baby Talc

FREE GIFT TO ALL
To every person who sends me a suggestion for a name for our Baby Talc, I will send **ABSOLUTELY FREE** a gift size can of this wonderful Baby Talc. Made for babies; soothing to tender skins of adults, too.

I Will Pay \$250.00 Just for a Name

We must have a name for our Baby Talc, to be used in advertising and publicity. Will you name it for us? Baby Talc is blended in our own laboratories from the raw materials and under the supervision of our own chemists. Baby's little skin is so sensitive that Baby Talc must be the best that we can produce. It must be—and is—clinging, soothing, delicately scented and smooth as finest silk. Minor irritations, surface tenderness and discomforts of the skin incidental to babyhood must be allayed and soothed. Baby is happy only when comfortable.

Name This Talc**It's Easy . . .**

Simply send us a name—any name you think is good. It may be only a single name, a catchy phrase, or it may be descriptive. For example, *Bo-Peep, Cuddle, Daintee Babe, Hush-a-Bye, Babee Bunting, Dream Dust*. Think! A single name may be worth \$250.00 to YOU. It's simple as A, B, C. Write your suggestion for the name, sign your own name and address. Use the coupon, any piece of paper, or a postal card. Mail it today.

I Want Your Reply Promptly So I Can Tell You How To Qualify For The Opportunity To

Win \$3,500.00 Cash

or a Studebaker 8 Sedan and \$2,000.00 Cash

This big prize is separate and distinct from the Cash Prize offered for the Baby Talc name. Picture for yourself—\$3,500.00 all yours and to spend as you like. Start in business, pay your debts, cash for that rainy day, clothes, education—**MAKE YOUR DREAM COME TRUE**. Rush your name for Baby Talc to me now—today. Yours may be the winner. All replies become the property of Richard Day, Manager.

CHARACTER ANALYSIS FREE

From Your Handwriting
A personal character analysis from your handwriting by the American Institute of Graphology will be sent FREE to everyone who sends me a name for Baby Talc. This name of interest and perhaps will interest and amuse you at the same time. Turn your talents to good account. Correct your shortcomings. It may be your turning point to success. A chart such as used by Dr. Bunker in the Institute's work sent you free will help you entertain by reading the characteristics of your friends.

BE PROMPT!
I WILL SEND YOU A \$100.00 Cash Certificate AT ONCE

I'll make it worth your while to send me a name for Baby Talc. I will mail you a Cash Promptness Certificate entitling you to an extra \$100.00 in Cash, should yours be the prize winning suggestion, if you send me your name within three days after you read this announcement.

RICHARD DAY, Manager
Dept. BB-90-K
909 Cheapside St., Cincinnati, O.

READ THESE SIMPLE RULES

Only one name may be submitted by a single person and only one in a family may send a name. Use the coupon, any piece of paper or a postal card. Style, penmanship or ingenuity of presentation do not count. The prize of \$250.00 will be awarded to the person sending in the name for Baby Talc which, in the opinion of the judges, is most suitable. Letters must be postmarked not later than January 31, 1933. Duplicate prizes will be awarded in case of ties.

PASTE THIS COUPON ON A PENNY POSTAL AND**MAIL TODAY**

RICHARD DAY, Manager, 909 Cheapside St. Dept. BB-90-K, Cincinnati, Ohio.
Here's my suggestion for a name for the Baby Talc.

Name suggested: _____

My name is: _____

Address: _____

Town: _____ State: _____

Date I read your offer: _____
I am to receive FREE a brief character analysis from my handwriting and a FREE Character Analysis Chart.

child, Sanford
Dale, Collins
rth, Seminary

Rolling Fork
way, Midnight
r, Hollandale
tridge, Isola
Rolling Fork
raway, Auler
raway, Auler
udup, Belzoni

drum, Clinton
lom, Summit
Silver Creek
ookhaven R 2
torie, Clinton
New Orleans
Orleans BBI
ene, Meadville
f. Farr, Roxie
comb, Clinton
ue Chitto R 3
Orleans BBI
comb, Clinton
ene, Meadville
ookhaven R 2
Orleans BBI
ne, Meadville
ng, Knoxville
nith, Norfield
Orleans, BBI
ene, Meadville
Lane, Clinton

Nix, Lucedale

Hattiesburg
ullivan, Neely
land, Richton
ullivan, Neely
rdle, Richton
nd, State Line
assett, Louin

then, Richton
rdle, Richton

l, Leakesville
ullivan, Neely
Smith, Ovett

Mills, Elliott
ce, Graysport

ner, Grenada
len, Holcomb
nson, Hardy
ada, Route 4
Grenada R 4

Hodge, Biloxi
cean Springs
sue Christian
dge, Gulfport
ass Christian
ton, Logtown

avis, Clinton

avis, Clinton
d, Vicksburg
Gay, Clinton
ung, Jackson
ord, Jackson
ten, Jackson
ce, Raymond

ton, Jackson
ce, Raymond
liams, Utica

an, Route 4
oberts, Sallis
s, Kosciusko
Young, Eden
ts, Goodman
s, Lexington
ts, Goodman
ts, Goodman
Meridian R 4
ts, Goodman
ykes, Tchula

Escatawpa
ean Springs
ean Springs
ean Springs
ean Springs
Moss Point
Moss Point

ean Springs
ean Springs
r, Sylvaena
per, Newton
Cook, Louin
an, Richton

Enterprise

ips, Newton
per, Laurel
er, Meridian
Sandersville
per, Laurel
per, Laurel

Concord J. H. Hughes, Lake
Heidelberg T. J. Phillips, Pachuta
Shady Grove W. O. Carter, Bay Springs
Stringer E. A. Phillips, Newton

Jeff Davis County

Antioch N. J. Lee, Sumrall
Bassfield J. B. Herndon, Prentiss
Bethany J. B. Herndon, Prentiss
Carson Paul Booth, Mt. Olive
Dublin Bryan Simmons, Columbia
Ebenezer J. B. Quin, Summit
Hathorn J. T. Dale, Collins
Hebron N. J. Lee, Sumrall
Hepzibah C. W. Black, Shivers
Oak Grove J. T. Dale, Collins
White Sand

Jones County

Indian Springs T. J. Waldrup, Louin
Centerville D. W. Moulder, Forest
Soso E. A. Phillips, Newton
Friendship S. E. Sumrall, Ellisville
Harmony G. A. Smith, Sandersville
Sandersville S. E. Nix, Moselle
Fairfield L. H. Harper, Lumberton
Lowrey Creek S. E. Sumrall, Laurel
Wausau E. M. Bilbo, Hattiesburg
Mt. Oral L. T. Fagan, Clinton
Moselle L. T. Fagan, Clinton
Sharon P. G. Harper, Laurel
Pineview B. L. Herrington, Seminary
Pleasant Home J. W. Fairchild, Taylorsville
Shelton L. H. Harper, Lumberton
Ovett J. W. Rooker, Sylvaena
Bethlehem J. W. Rooker, Sylvaena
Beulah J. W. Fagan, Laurel
Fellowship A. C. Parker, Petal
Antioch B. S. Hilbun, Ellisville
Pleasant Ridge J. W. Fairchild, Taylorsville
Mt. Olive J. W. Rooker, Bay Springs
County Line B. L. Herrington, Seminary
New Hope R. A. Thaxton, Laurel
Tuckers Crossing L. T. Fagan, Clinton
Mars Hill

Kemper County

Antioch C. E. Bass, Scooba

Binnsville C. E. Bass, Scooba
Bluff Springs F. H. Miller, Mashulaville
Black Water A. B. Culpepper, Collinsville
Corinth Carey Cox, Meridian
DeKalb J. H. Newton, Columbus
Electric Mills B. S. Hilbun, Ellisville
Friendship A. B. Culpepper, Collinsville
Union A. B. Culpepper, Collinsville
West Kemper

Kosciusko Association

Beulah R. J. Johnson, Carthage
Bowlin F. A. Lumas, Slate Springs
Carson Ridge H. M. Whitten, Ackerman
Center S. A. Blocker, Edinburg
County Line J. B. Perry, McAdams
Doty Springs S. M. Massey, McCool
Edgefield S. M. Massey, McCool
Ethel D. L. Hill, Ackerman
Harmony S. M. Massey, McCool
Hurricane J. W. White, Kosciusko
Jerusalem L. A. Roebuck, Newton
Kosciusko 2nd W. A. Williams, Kosciusko
McCool J. B. Perry, McAdams
New Salem W. A. Williams, Kosciusko
New Hope W. A. Williams, Kosciusko
North Union B. F. Odom, Center
Pilgrims Rest W. A. Williams, Kosciusko
Samaria J. B. Perry, McAdams
Sand Hill W. A. Williams, Kosciusko
Unity J. W. White, Kosciusko
Williamsville B. F. Odom, Center
Yockanookany L. D. Wood, New Orleans, La.
Zama

Lafayette County

Abbeville W. M. Brown, Pontotoc
Bethel A. B. Royal, Taylor
Bluff Springs C. M. Day, Oxford
Clear Creek Joe Sturdivant, Abbeville
Tula A. B. Royal, Taylor
Dillard W. M. McGehee, Tyro
Harmony W. M. McGehee, Tyro
New Elbethel W. M. McGehee, Tyro
New Hope W. M. Brown, Pontotoc
New Prospect W. M. Brown, Pontotoc
Philadelphia W. M. Brown, Pontotoc
Shiloh C. M. Day, Oxford
Taylor

West Union Joe Sturdivant, Abbeville
Yellow Leaf W. M. Brown, Pontotoc

Lauderdale County

Arkadelphia Perry Davis, DeKalb
Bethany A. H. Miller, Meridian R 8
Causeyville B. S. Vaughan, Meridian
Collinsville R. E. Moore, Collinsville
Concord W. B. Abel, Meridian
Daleville W. L. Collins, Meridian R 4
Fellowship Ed Grayson, Meridian
Hickory Grove W. L. Collins, Meridian
Macedonia Carey Cox, DeKalb
Marion T. B. McPheeters, Bonita
Meridian 8th T. M. Fleming, Meridian
Meridian 15th T. M. Fleming, Meridian
Meridian 41st Gordon Ezell, Meridian
Mt. Gilead Ed Grayson, Meridian
Mt. Horeb Gordon Ezell, Meridian
Mt. Olive Ed Grayson, Meridian
Mt. Vernon W. E. Green, Meridian R 5
Oak Grove T. B. McPheeters, Bonita
Pine Grove R. E. Moore, Collinsville
Hebron H. V. Solie, Meridian, Route 8
Long Beach R. F. Moore, Collinsville
Meridian Highland J. H. Street, Meridian
Russell Gordon Ezell, Meridian
Toomusba L. T. Dyess, Meridian

Lawrence County

Antioch B. E. Phillips, New Hebron
Arm Mark Lowrey, Silver Creek
Bethel W. D. Sandifer, Wesson
Bismark R. R. Walker, Morgantown
Carmel D. O. Horne, Monticello
Crooked Creek B. E. Phillips, New Hebron
Jayess D. W. Glover, Monticello
Nola J. W. Sproles, Oakvale
New Hebron B. E. Phillips, New Hebron
New Zion G. L. Stockstill, Bogalusa, La.
Oakvale J. W. Sproles, Oakvale
Oma Silas Harrington, Oma
Providence B. B. Hall, Gloster
Silver Creek J. T. Dale, Collins
Shiloh Mark Lowrey, Silver Creek
Wanilla Solon Walker, Wanilla
Newhebron B. E. Phillips, Newhebron

(Continued next week)

LUMBERTON

The sections surrounding Lumberton, regardless of the direction you may turn, are in many respects veritable mission fields. Here we have concrete examples of the urgent need of a more comprehensive state mission program.

I have been undertaking some extension work in connection with two of these destitute places—conducting a series of evangelistic services at each place. Around twenty-five were added to the little mission churches; many of them heads of families. A better church organization is being set up, and we hope soon to adopt a worthy church program for each place.

Our work at Lumberton is doing

fairly well. We are still facing a crisis on account of a heavy church debt, but hope to have that on better basis very soon. Although we have had no special revival services this year, as has been our custom, we have had folks coming into the church by baptism all along. I had the joy of baptizing three fine girls last Sunday—all out of the same family.

Praying God's rich blessing upon all of our work and workers, I am,
Yours in Christ,
Rev. W. D. Wallace.

—BR—
"Your husband is sulking again. What's wrong this time?"

"Oh, it's just because I used his silly old tennis racket to strain the potatoes."—Ex.

"I Know that it's Good"

"Lydia E. Pinkham's Vegetable Compound did wonders for me after an operation six years ago. I am taking it again now because I am rundown and I know that it is good for many ailments of women."—MRS. JEANETTE PERRY, 1714 West 2nd St., Sioux City, Iowa.

This medicine is backed by over fifty years of success. Thousands of women depend upon it to give them more strength. Sold by all druggists. Liquid or tablet form. Get a bottle today.



Lydia E. Pinkham's Vegetable Compound

HOME COOPERATION WEEK

OCTOBER 16-24

"Save the Child of Today and you Save Tomorrow's Day"



THE CHURCH AND
THE HOME TOGETHER
FOR THE CHILD.



INSURE SUCCESS FOR YOUR SUNDAY SCHOOL EFFORTS BY SECURING THE WHOLEHEARTED COOPERATION OF THE HOMES. OBSERVE HOME CO-OPERATION WEEK—OCTOBER 16-24. WRITE BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE, FOR LITERATURE AND INFORMATION.

KNOW YOUR MISSISSIPPI COLLEGE

In last week's article we described some financial aids available to Mississippi College students—namely, the honor scholarships for freshmen, various scholarships and fellowships for upperclassmen, the Band, and the Loan Fund. But we left the story less than half told.

Sixty-five students are now accommodated in the new Self-Help organization. The Self-Help Club has been moved from Ratliff Hall to Jennings, a dormitory which some students regard as the most desirable location on the campus. The men work in three shifts, in periods of a week each. Each student, therefore, is on duty a third of the time; but even when he is on duty the employment is not heavy enough to interfere seriously with his class work. Members of the Self-Help Club receive a credit of \$5.00 per month, or \$45.00 per session, on their rooms and board.

Some fifty men are now employed in taking care of the college buildings and campus. These men, like the ones in the Self-Help Club, are on duty one week in three. As this plan is still in the experimental stage, it is impossible to forecast the exact amount which a student may earn in this way.

Besides offering work itself to the students, the college is able to recommend a number of men—approximately twenty-five, we judge—to outside employers in Jackson and Clinton. These jobs are about as miscellaneous as one could imagine. Clerking in stores, reporting for newspapers, milking, running paper routes, night-watching, and a dozen others are included in the list,

some of them paying only a little pocket-money, others up to a third or more of a student's total expenses.

Ministerial students have a few opportunities which are not open to students in general. Twelve or fourteen each year hold paying pastorates, some for only one Sunday per month, others for full-time work. These pastorates offer the prospective ministers the most substantial monetary aid open to students of this group.

The Board of Ministerial Education, also, has facilities to offer free rent to some fifteen married ministerial students. Apartments for six families—the old "Preachers Row"—have recently been rebuilt and modernized. Cottages on the campus can accommodate, rent-free, some thirty-five unmarried preachers. Facilities thus offered to married students are worth from \$120.00 to \$180.00 per year; to unmarried, \$50.00 or \$60.00.

Summing up the various financial aids described in this and the preceding article, we may conclude that the college is potentially ready to offer some form of aid to between 250 and 275 students. But in reality the number is never quite so large, owing to duplications. A member of the Self-Help Club, for example, may be an excellent musician and thereby earn a place on the Band; and other duplications of helps are also possible.

But with all allowances made, can we not justly claim that Mississippi College is doing her full share toward helping students earn their own education?

Baptist Student Union

MISSISSIPPI WOMAN'S COLLEGE

Sunday evening, in B.Y.P.U. General Assembly program, the B.Y.P.U. cabinet presented a lovely program on "Well-Watered Gardens." The stage of the chapel had been arranged with ferns, shrubs, and baskets of flowers to represent a garden. In the center was a fountain, and fern was placed in and around it to make it look as realistic as possible. Behind the fountain stood a cross.

The organ softly played as the students came into the chapel. Then, everyone sang "in The Garden." Lights were dim, heads were bowed. Myrtis Langford gave a very beautiful chalk talk, after which the student secretary, Jeannette Lawrence, talked on well-watered gardens from Isaiah, 58th chapter.

At its regular chapel program,

Wednesday morning, the B.S.U. of M.W.C. presented a very entertaining program in advertisement of the Baptist Student Magazine. After the short and rather comical program, many new subscriptions were taken. M.W.C. has reached her quota of subscriptions, and is going over the top.

The Life Service Band of M.W.C. met Friday afternoon in the B.S.U. room with twenty members present. Bonnie Lee Mangum, president of the Band led the program on "Youth of Today." A most interesting program was rendered by Gleta Jones, Virginia Cooper, Nell McCullough, Ida White Dockery, and Ona Upton. At the close of the program, the new members were presented with copies of the gospel of John.

It is, indeed, wonderful to see

M.W.C. girls in service for the Master. Every Sunday morning a group goes to the mill districts to teach children and the adults there who know little or nothing about the Bible and our Saviour. In the evening another group goes to the jail to tell the story of Christ and His love to those behind prison bars. In all the departments of Immanuel Church, Woman's College girls are helping out—some are acting as superintendents of the young peoples' departments, teaching, singing, playing instruments of music. We have consecrated our time, our talents, our lives to His service.

The Baptist Student Union is very happy to announce that Rev. Harmon Holcomb, brother of our President, will hold our revival, beginning Sunday, Oct. 2, and lasting a week. We know of no other man of God who will be of greater blessing to us. Our prayers go out to him, and our hearts are ready for his messages.

The B.S.U. Council of M.W.C. asks the other Councils of the state to join with it in a morning watch every Sunday morning at seven o'clock. We are praying for you that you may make Christ supreme on your campuses, as is our desire for ours.

Alumnae of Mississippi Woman's College

"It's that Woman's College spirit" that makes us want you to know that we are deeply interested in you, and that we would be so happy to have you write our student secretary and tell us about yourselves. Our sincerest wishes for your happiness.

The B. S. U. held its first regular meeting Friday night, Sept. 16. All officers were present. Plans were discussed for the coming year. Every effort is being put forth to make this one of our greatest years of work. With the excellent cooperation of our pastor and church we feel like we will have great success in getting the boys and girls of our school to take a greater part in religious activities. Spiritual development ranks first in our minds.

Yours truly,
W. W. Benton, Reporter.

B. S. U.—W. M. C.

The Baptist Student Union of M. W. C. presented its first chapel program Wednesday morning at ten o'clock. The B.S.U. Council was presented and introduced individually to the student body and faculty members. The devotional was led by Virginia Cooper, who brought a beautiful lesson on the verse "And I, if I be lifted up." As the student secretary introduced each council member, she briefly told the audience what it was to expect of them, as to the duties each member was to perform. She also explained the meaning of B.S.U. Next, in concrete form, the heads of the various religious organizations on the campus made a circle of their organizations. Miss Myrtis Langford, president of the B.S.U. tied the circle together with a green and white ribbon as

the audience stood and sang "Blest Be the Tie That Binds." Thus, B. S. U. was presented as the tie that binds all the student organizations on the campus, the students closer together; the Church and the Campus.

The Y.W.A. of M.W.C. held its first meeting Thursday morning at ten o'clock in the chapel. At this time Y.W.A. presented to the faculty and the student body a program on State Missions, preparing each student for her responsibility Sunday, State Mission Day. The program was well presented by Lucille Callahan, president of Y. W. A., Jayne Styles, Adelle Martin, Maxine Lawrence, Gleta Jones, Bonnie Lee Mangum, and other girls who took part. At the close of the program an appeal was made for State Missions. Before the service was dismissed, Myrtis Langford at the organ played a medley of pieces, the theme song of which was "Jesus Saves." Y.W.A. will sponsor Morning Watch Sunday morning, praying that State Missions will be blessed by our offerings, and that M.W.C. will do her part.

Friday evening at six o'clock, the B.S.U. of M.W.C., were hostesses at dinner in the college dining hall. Girls in formal evening attire marched into the dining hall to the "Swing Song." The tables were lovely with their simple decorations. A centerpiece of fall flowers and ivy and vivid favors at each plate made everything very attractive. The favors were tiny Baptist Students. A very beautiful program was presented by the students during the meal. The dinner was concluded with the "Alma Mater."

The Life Service Band of M.W.C. is beginning the session in good spirit. At the second meeting, Friday evening at 4:30 a very interesting program was presented by Bonnie Lee Mangum, leader of the program. The responsibility of each member to the success of Christ on our campus was discussed most clearly. At the close of the service, Myrtis Langford and Adelle Martin sang very softly "Bring Them In."

The B.S.U. of M.W.C. wishes to extend to all the Seniors of '32—the alumnae now, the heartiest note of best wishes as they begin their work wherever they are. We want you, alumnae to know that your place is missed on the campus. Read The Record every week to see what your sisters at M.W.C. are doing.

SPECIAL OFFER OF TITHING LITERATURE

The Layman Company, 730 Rush Street, Chicago, will furnish to churches a set of bulletins for a tithing campaign, including one especially written for present conditions entitled "Tithing in Hard Times." These bulletins have two pages blank for the use of the local church. Price list and samples sent on request includes a pamphlet, "Teaching the Church to Tithe," containing full directions for a ten weeks' program of silent, church-wide education at trifling expense.

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